The LUTHERAN

A BIBLE FOR THE BISHOP

Dr. Dibelius gets illustrated German New Testament

Vol. 43, No. 9

NOVEMBER 30, 1960

EVEN IN DARKNESS

THE EARLY SERVICE was about to begin. Our organist had just seated himself at the organ as the lights throughout the nave went out. The church was filled even more than usual, for many had come to receive the sacrament. As we waited expectantly in the semi-darkness, the pastor ascended the chancel steps and announced that due to the unexpected power failure the service would be conducted with the changes necessary under the circumstances.

THE PASTOR spoke briefly of others "in darkness"—the early Christian martyrs who knelt in the darkness of the catacombs in Rome to receive the sacrament; of a missionary to Guinea who by his daily living among the natives led them from darkness into light.

We knelt in the still dark, with only the glow of the altar candles, and received the Lord's Supper. As others knelt before the altar the only sound that could be heard was our pastor's, "This is t Body of Christ given for you"; "T Blood of Christ shed for you."

I'm certain others' thoughts join mine in prayer for those who in the co fort of their own churches knelt as and received the promise of forgivene And as we did we also thought of th who because of their own blindness li in darkness; or those who live in da ness because they have never kno Christ; and those who because of wo tyranny still must live in darkness.

AS THE LAST of the communicants proached the altar, the lights came ba on. A smile crossed the faces of ma and the organ began to play softly. H as the service concluded I'm certain t many gave thanks to God for the serm the darkness preached that morning. A how typical of the life of a Christi that even in darkness we find Christ.

—PATRICIA GOODMAN BORSU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

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THIS WEEK . . .

● WHAT WILL HAPPEN two years from now when the merger goes into effect? This is the question heard most frequently in church gatherings throughout America. Some answers were supplied this month by the Joint Commission on Lutheran Unity which met in Chicago to talk about the merger convention in June 1962. Details are on *pages 32-33*.

● YOU CAN'T DO without business-like efficiency in church administration but you can overdo it. Pastor Henry Luffberry of Washington, D. C., dealt with this and related questions in a recently published *Manual for Vestrymen*. One chapter of this book appears in this issue (*page 11*), discusses a concern of every church member.

● FROM JAPAN comes a report by Board of Foreign Missions President Ralph Loew who led a delegation of American Lutherans to a conference on the future development of a Japan Lutheran church that would be "rooted in the soil," not a "contrived flower arrangement" (*page 18*).

● PEOPLE WHO DENY allegiance to God are more enslaved by their freedom than the believer who submits to God's judgment and trusts in his love. Theologian Martin Heinecken analyzes the situation of a truly Godless man and discusses the meaning of the love God offers us (*page 21*).

● COVER PICTURE: A Christian's greatest weapons against communism are prayer and the Bible, said eighty-year-old Bishop Otto Dibelius while receiving a German-language edition of the American Bible Society's illustrated New Testament from Dr. James Nettinga, the society's secretary. The presentation was made during Dr. Dibelius' recent American tour. The bishop's diocese takes in much of Communist-dominated East Germany.

THE CHURCH IN THE NEWS

Voters must confess "sin"

Roman Catholic bishops in Puerto Rico had ordered all parishioners not to vote for the Popular Democratic Party of Gov. Luis Munoz Marin in the recent election. The bishops opposed the party which has been in power since 1948 because it barred Roman Catholic instruction from public schools and advocated birth control as a means of curbing the island's overpopulation. Their intrusion into the political campaign marked the first such venture by Roman Catholic prelates under the American flag. It aroused strong protest and led to their repudiation at the polls when Gov. Munoz won with a larger vote than he had received four years ago.

Gov. Munoz pledged his administration to "good democracy" and said he held no grudge against the bishops. The governor is a Roman Catholic.

Roman Catholic officials were less forgiving. At services on the Sunday following the election, priests barred parishioners who had voted for the Munoz party from receiving communion unless they first confessed their "sin." At the San Juan Cathedral, worshipers were told they must also promise never to support the party in the future. The Rev. Tomas Maisonet warned the congregation that they could not "disobey the church and still go to communion."

While 90 per cent of the island's popu lation is nominally Roman Catholic, onl about 20 per cent is active in the churcl

Woman mayor challenges rule

Present at the cathedral when the prie issued the ruling was the woman mayc of San Juan, Felisa Rincon de Gautie She is a member of the Popular Dem cratic Party.

The ruling caused her "personal co flict" and was "just too much," she sai She intended to present herself for com munion without confessing and witho repenting of her vote, she declared.

"We must save the church in Puert Rico," Dona Felisa said. "Nothing wi take me out of the church. At this m ment I have a feeling that Father Ma sonet is a far greater sinner than I."

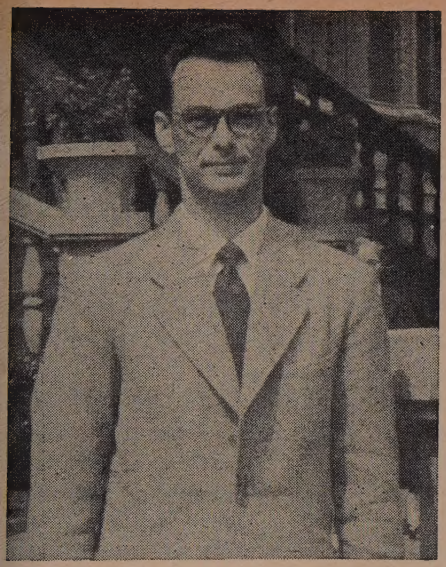
None of the island's three bishops wh had ordered Roman Catholics not to vo for the governor commented on the ne rule. Father Maisonet said it was "up t each priest to handle the matter as h sees fit."

Mackensen's ship comes in

A young man who went to China as United Lutheran missionary in the sum mer of 1948 came home this month st looking youthful, relaxed, showing n sign of the rigors of a five-year imprisо ment in a Chinese jail.

Paul J. Mackensen, now 35 years ol had completed his Chinese langua studies and begun mission work in Tsin tao when Communists captured the ci in 1949. He was one of four United L theran missionaries who decided to st with the Chinese after the Reds arrive The others were given exit permits durir the next year, but Mr. Mackensen w detained.

On March 7, 1952, Mr. Mackense was arrested, accused of being a U.



HOME FROM RED CHINA
Missionary Paul Mackensen

spy, served a prison sentence, and was released in 1957. Although free to leave China, he chose to stay and was given a position teaching English in the Foreign Language Institute in Shanghai. He said he enjoyed this work and has not experienced difficulties since his release from prison.

Wanted to see family

Mr. Mackensen's parents, the Rev. and Mrs. Paul J. Mackensen of Baltimore, are now in their mid-70s. The Rev. Mr. Mackensen senior is a retired American Lutheran Church pastor. Their son was eager to see them after the long absence. He left Shanghai on Oct. 8, traveled by train to Hong Kong, returned to America on a freighter (the "Pioneer Minx"), docking in New York Nov. 17.

Among those at the pier were Paul Mackensen's sister and brother-in-law, the Rev. and Mrs. Leonard Good of St. John's Church, Spinnerstown, Pa. (ULC), and Drs. Earl S. Erb and Warren C. Johnson of ULC Board of Foreign Missions. Mr. Mackensen went immediately to Spinnerstown for the long-awaited reunion with his parents. He has no definite plans for future activities.

East German problem cited

Christians under the Communist regime in East Germany are "heading for a new form of church . . . which will be based on personal decisions, professions and sacrifices," Bishop Frederick W. Krummacher of Pommerania told his church's synod. The bishop heads the East German Evangelical Bishops' Conference.

Christians in East Germany "have all reason to raise our voice again and again against the painful fact that we are forced to send our children to schools based on an atheistic and materialist ideology diametrically opposed to Christian faith," the bishop declared. He said this was not a political complaint but "stems from the responsibility Christians have for baptized children."

Bishop Krummacher urged Christians to stress the conflict between confirmation and atheist youth dedications. Children must be permitted to show that "they want to continue to be loyal to the church" even if for social reasons they take part in the youth dedications, the bishop said. He cited also the "serious affliction" caused farmers by the land collectivization program, but reminded them that "the land remains God's land in any case."

Churches must not give "tacit approval" to the Soviet state's "atheist ideology," the bishop said, or "adorn political action with a Christian coating."

Conductor flees East Zone

Dr. Kurt Thomas, director and conductor of the famed choir of St. Thomas' Lutheran Church in Leipzig, East Ger-

many, announced this month that he would not return to the East Zone "because of steadily increasing obstruction of his work" by Communist authorities.

Dr. Thomas had taken over leadership of the *Thomanerchor* in 1957. He arrived this month at Hamburg in West Germany, where he had formerly been a teacher at Detmold Music Academy.

Communist authorities interfered with the programming, selection of new members and other affairs of the choir, Dr. Thomas said. They required the choir to discontinue saying grace before meals or holding regular religious services in the boarding school it owns. Final blow came when Soviet officials banned the choir from taking a long-awaited concert tour of West German cities.

1957 trip was cancelled

The choir, which normally has 80 boy singers, was founded in 1212. One of its leaders was Johann Sebastian Bach. In 1957 it had been scheduled to sing at the Lutheran World Federation Assembly in Minneapolis, but the trip had to be cancelled when the Soviet Zone government would not authorize travel permits.

Dr. Thomas was the second Lutheran cultural leader to flee the East Zone in recent weeks. Earlier, Dr. Siegfried Asche, custodian of Wartburg Castle near Eisenach, a famed Luther monument, fled to West Germany because of the Soviets' "deliberate destruction of irreplaceable cultural and historic monuments."

Four clergymen in new Congress

At least four Protestant clergymen will be seated in the new U.S. Congress, election results indicated. Three were re-elected. A fifth minister held an early lead in Missouri, but absentee ballots were expected to erase his 167-vote lead.

Returned to seats in the House of Representatives were Rev. Adam Clayton Powell of New York, Rep. Merwin Coad of Iowa, and Rep. Walter H. Moeller of Ohio. All are Democrats. Mr. Powell, pastor of the big Abyssinian Baptist Church and leader of Harlem's Negroes, won despite a divorce suit filed against him a few days before election. Mr. Moeller is former pastor of a congregation of the Lutheran Church—Missouri Synod and is serving his second term in the House.

AWARD AS "layman of the year" is given by Washington, D. C., churchmen to True Morse (right), Undersecretary of Agriculture. Dr. Theodore Palmquist (left) praised Mr. Morse's "devotion to church work" and called him a "tower of strength" in interchurch activity. Mr. Morse is a member of the Disciples of Christ. At center is Dr. Frederick E. Reissig, United Lutheran pastor who retires this year as executive of Capital's council of churches.

Newcomer to the ministerial ranks in the House is Rep. Henry C. Schedeberg, pastor of Plymouth Congregational Church, Burlington, Wisconsin. He is a Republican. Still in doubt was the Missouri seat, for which the Rev. Robert A. Bartel, Baptist student pastor at the University of Missouri, had vied with Morgan M. Moulder, who had represented the district since 1948. Mr. Bartel ran on the Republican ticket.

Methodists lead in Senate

The new Senate will have 87 Protestants, 11 Roman Catholics and two Jews among its members, a Washington report said. Methodists will have 19 members, largest representation of any denomination. The number of Roman Catholics in the Senate drops from 13 to 11.

Religious affiliation of members of the Senate in the 87th Congress which will convene in January is listed as follows: 19 Methodist, 15 Baptist, 14 Episcopal, 11 Roman Catholic, 11 Presbyterian, 7 Congregational-Christian, 4 Lutheran, 4 Unitarian, 4 Mormon, 3 Disciples of Christ, 2 Jewish, 1 Quaker and 1 Reformed. Four senators list themselves as "Protestant" with no denominational affiliation given.

The Lutheran senators are Capehart (R.-Ind.), Hartke (D.-Ind.), Magnuson (D.-Wash.), and Wiley (R.-Wis.).

Protestant clergy defended

A series of controversial articles had been run earlier this year in the London *Observer* to depict the life and work of the clergy in various Christian communions. Articles about Anglican and Free Church clergy stirred protests and the newspaper promised to print "corrective" stories.

This month the Protestant clergy found a staunch defender from a new quarter. The Roman Catholic archbishop of Liverpool, the Rev. John C. Heenan, called the articles "more like a caricature" than a true picture of Protestant clergymen. Commenting that he hoped it would not seem "impertinent" for a Roman Catholic prelate to speak out, Archbishop Heenan said Protestant ministers "as a body are dedicated men. It is impossible not to be impressed by their frugal living and the alacrity with which they respond to calls on their compassion. The poor, the sick, the young, the worried and indeed the criminal turn to them as friends. The self-sacrifice and the devoted charity of the wives of clergymen are also everywhere recognized and admired."

Yugoslav rift nears healing

Relations between the Yugoslav Communist regime of Marshal Tito and the Roman Catholic Church had been troubled for many years. In 1946 Cardinal Aloysius Stepinac had been convicted of war crimes and sentenced to 16 years' imprisonment. In 1952 relations between Belgrade and the Vatican were broken off completely. Early this year Bishop Smiljan Cekada was convicted of illegal trading and smuggling, was given a suspended sentence of 18 months. There are an estimated six million Roman Catholics among Yugoslavia's 18 million people.

In recent months church-state relations seemed on the mend. When Cardinal Stepinac died, the government unexpectedly gave permission for his funeral to be held in Zagreb Cathedral with full honors. More recently, top Communist officials attended the induction of Bishop Istvan Cete as head of Yugoslavia's Reformed Church.

Last month the country's Roman Catholic bishops submitted a memorandum

to the government, containing nine demands that they said would help "normalize" relations. Included was return of some church property now held by the government, freedom for the religious press, and assurances that there would be no interference with religious education of children. In return, the bishops pledged to avoid any political action and to urge loyalty to the government.

The government's answer came quickly and Archbishop Josip Ujcic of Belgrade, 80-year-old chairman of the bishops' conference, took it to Rome for approval. While no disclosure was made of the contents, Yugoslav sources said it was "favorable in essence." Pope John was reported ready to appoint a new Apostolic Delegate to the Belgrade government.

Denmark to name bishop

Five candidates have been nominated to succeed Bishop Hans Fuglsang-Damgaard of Copenhagen as primate of the State Lutheran Church of Denmark. Bishop Fuglsang-Damgaard was slated to retire upon reaching his 70th birthday last summer, but has remained in office pending election of a successor. He has been head of the country's church for 26 years.

The nominees include four clergymen and one layman. Clergy candidates are Pastors Haldor Hald, Jacob Joensen, Svend Lerfeldt and W. Westergaard Matsen. The layman is Mr. Otto Krabbe, head of the Student's Christian Settlement at Copenhagen.

Voting for the new bishop will be done by all clergymen and members of parish councils in the Copenhagen diocese. A two-thirds majority is necessary for automatic appointment; otherwise the new bishop will be chosen from among the nominees by Mrs. Bodil Koch, government minister of church affairs.

Dr. Fry leads African conference

Churches in South Africa had squab
bled over alleged support for the goverr
ment's extreme apartheid (racial segrega
tion) program. After Anglican church
men had opposed the government's re
pressive measures, the regime retaliate
last September by deporting Dr. Richar
Ambrose Reeves, Anglican bishop o
Johannesburg. Earlier, Dr. Joost d
Blank, Anglican archbishop of Capetown
had called on the World Council o
churches to take punitive action again
South Africa's Dutch Reformed Churc
because of its support of the goverr
ment's racial policies.

With the approval of its eight membe
churches in South Africa — includin
Anglicans and Dutch Reformed — th
World Council arranged a "consultation
at Johannesburg Dec. 7-14 to discu
race relations in the troubled area. A
eight bodies agreed to take part, eac
sending ten delegates. Some of the del
gations will be multi-racial.

The World Council announced th
month that its seven-man delegatio
would be headed by Dr. Franklin Cla
Fry, United Lutheran Church preside
and chairman of the council's central an
executive committees. Also on the del
gation will be Charles C. Parlin, Ne
York lawyer and Methodist layman.

Subjects for discussion will include th
factual situation in South Africa, Chri
tian understanding of race relations, an
the witness required of the churches fo
justice and good will.

Mission work hailed

Christian missions were praised fo
their leadership in bringing civilizatio
to Africa as Nigeria last month cel
brated its emergence as an independe
republic. It was formerly a British pr
tectorate.

PRICESS ALEXANDRA. representative of Queen Elizabeth, chats with three Anglican bishops at independence ceremonies for Nigeria, West Africa. At left are Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Dr. J. L. C. Horstead, Archbishop for West Africa; and Bishop W. A. W. Howells of Lagos.

Efforts to strengthen missionary work and deepen the church's influence on Nigerian life were urged by Dr. J. T. Ayorinde, chairman of the Nigerian Broadcasting Corporation. The Lagos *Sunday Times* featured articles about the achievements of Christian missions, crediting them with halting "murders and human sacrifice" in the land. Displays highlighting missionary achievements were shown at the three-week Nigeria Exhibition.

Leaders of the Anglican Church took part in independence ceremonies at the Anglican Cathedral at Lagos (*see photo*).

News reports from the Congo indicated that the return of many missionaries had enabled church-supported institutions and agencies to resume nearly-normal operation. There were isolated reports of white missionaries being attacked by Congolese rioters, but word from interior mission stations indicated that thousands of missionaries were peacefully going about their work. Many missionaries had been evacuated during the upheaval that occurred when the Belgians withdrew and turned the land over to the unprepared native government of Premier Patrice Lumumba. The Congo is estimated to have about 1.5 million Protestants, 4 million Roman Catholics.

Church welfare work welcomed

Church institutions and agencies are needed to assist the state in education and welfare, Gov. David L. Lawrence of Pennsylvania declared. State agencies are hemmed in by legal regulations and "can never offer the full measure of compassion and concern for one another which our private charity brings forth," the governor said. He spoke at a luncheon launching a multi-million dollar drive for Roman Catholic charitable and educational institutions.

Pennsylvania would spend nearly $1.5 billions for education and welfare during the coming biennium, the governer noted, but "private and church charities are as badly needed as ever." Gov. Lawrence, a Roman Catholic who was formerly mayor of Pittsburgh, added that Roman Catholic nuns had been his only teachers during his years in grade and high schools.

WASHINGTON

By ROBERT VAN DEUSEN

ELECTION ECHOES

THERE WERE many conjectures as to which were the decisive factors in John F. Kennedy's victory. His brother Robert gave major credit to the debates which brought the winning candidate into millions of living rooms and enabled voters to appraise his personality and qualifications.

Others felt that the religious issue was a big factor. Millions of Roman Catholics who had voted for Eisenhower voted this year for Kennedy, giving him the pivotal states with large electoral votes. It was one of the ironies of history that the intensity of the campaign against the election of a Roman Catholic may have been, in its counter-effects, one of the causes of Kennedy's election.

The activity of the labor unions in the election campaign probably helped to determine the outcome. Their drive to get out the votes swung some of the industrial states into the Democratic column. The Republican capture of Ohio, however, indicated that the labor movement's support of Kennedy was not as effective as its leaders had hoped.

OTHER FACTORS in the Democratic victory were the success of Lyndon Johnson in bringing Texas back into the fold and in keeping most of the South loyal, and the fact that three-quarters of the Negro vote went for Kennedy. The president-elect proved successful in holding together such divergent groups as these to build a Roosevelt-type coalition.

Revamp the system?

SENATOR MIKE MANSFIELD, who may succeed Lyndon Johnson as Senate majority leader, declared that the whole election machinery needs overhauling. He promised to introduce legislation which would propose the following reforms:

1. Establish a direct primary for nomination of presidential candidates, in place of national political conventions.

2. Require campaigns to start within ten days after nomination, and to last not more than four weeks.

3. Eliminate the electoral college and have the election by majority of the popular vote.

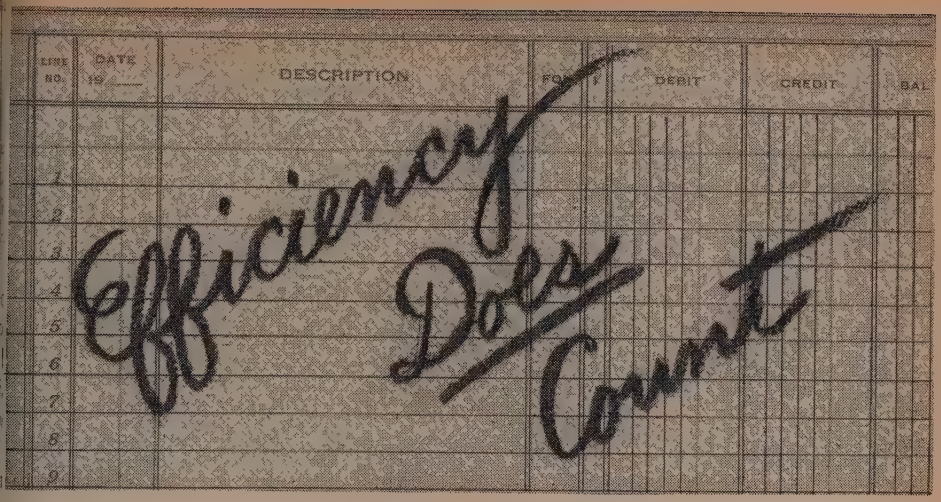
4. Require the president-elect to take office within two weeks after the election is certified.

5. Give serious consideration to government financing of the campaign for both candidates.

STUDENTS of political science have long felt that the electoral college should be discarded. The original plan of the drafters of the constitution was that men of judgment and experience from all the states would sit down together and decide who would be best qualified to lead the country. Before the growth of major parties, and with inadequate communication between different sections of the country, this made sense.

It is foolish to hang on to a formula of action which has been outmoded by a complete change of circumstances. With the choice narrowed to two nominees and with mass media ignoring state boundaries, the popular vote would provide a more accurate yardstick.

While memories of the campaign are still fresh, it might be a good time to revamp the entire system.



By Henry B. Luffberry

Bart Meckling was a practical businessman. He wasn't the only practical businessman at Central Church, but he was the sort of outspoken, self-assured fellow you always think of as a practical businessman.

Watson Harridge was a history teacher—an idealist of keen intellect, argumentative, stubborn, a most formidable adversary in a vestry debate, and conscientious in his service to his church.

Everyone saw it coming. Those who enjoy a good scrap looked forward with relish. Others, peacemakers, dreaded the inevitable conflict. The pastor, presiding month after month over a vestry that included both these men, soon became an expert in kid-glove diplomacy. But, nevertheless, it had to happen. And it did!

No one remembers the issue that touched off the clash. It was some proposal aiming at greater efficiency in the administration of the congregation's affairs. Bart Meckling was for it. Harridge probably was against it. But no one knows, for sure, because the motion never came to a decisive vote.

Bart had made a convincing speech in support of this motion in particular and sound business methods in general. He had lamented the inefficiency that so often hampers the church. He had called attention to the irresponsible way in which many members treat their appointed tasks, the halfhearted co-operation that consecrated leaders encounter in so many undertakings, the serious absenteeism that weakens the whole life of the church.

He had referred vaguely to instances he had seen of incompetent leadership, ragged organization, and wasted effort. If he tolerated such conditions in his office for even one day, he had informed the vestry, his firm would be bankrupt. And then, looking right at Harridge, he delivered the knockout punch.

This article is reprinted from "Manual for Vestrymen," a guide for leaders of congregations, by Henry B. Luffberry, published this fall by Muhlenberg Press, Philadelphia (price $1.50).

"The church is like a business. It can succeed or fail, depending on how it is run. It's our job to run this church. And we ought to start running it in a business-like way."

There was an electric tension as every eye turned to Watson Harridge. This was it, the challenge, the duel between the practical man and the stubborn idealist.

THE SCHOOLTEACHER rose to the occasion with magnificent poise. There was something like sarcasm in his words, but a friendly, conciliatory voice seemed to belie it.

"If Christ were the world's foremost businessman—" he said, "then you are right. If the Holy Spirit descended on the day of Pentecost to cultivate efficiency —then you are right. If God concerns himself chiefly with balance sheets, profit and loss, time study, cost analysis, market research, labor relations, and accounts receivable—then you are right. . . ."

Watson's lips had been tensing. The pitch of his voice had risen slightly. A virile mind was employing savage logic toward a ruthless end. Momentarily he paused, his eyes fixed on Meckling, then suddenly shifting to encompass the rest. One could sense a victory for Christian mercy over the brutal impulse of the kill. In a voice almost apologetic, he said:

"Otherwise, we ought to be cautious about imposing man's business methods in matters that seem to be God's business."

THERE WAS a long silence. Had the clash ended? This battle that had been expected, and in some quarters anticipated so eagerly—was it over in one round? Bart should come back with an answer. Something practical, based on everyday experience.

Certainly Watson had a point—you

couldn't get around that—but in this 20 century there must be some sound, co vincing rebuttal to these people who see to think that you can leave everythi to God and, despite the whole horril mess, be confident that God will wo it out in the end.

Finally a thoughtful, somewhat co fused, but still-determined Bart Meckli spoke.

"I don't think," he said, "that you a I are talking about the same thing."

That was when one of the peacemake observed that the matter wasn't of su ficient importance to warrant debate, a succeeded in tabling the motion. No o is sure to this day who won the battle.

But Watson Harridge is a customer Bart Meckling's; and the Meckling bo have done well in history; and Centr Church continues to serve God—fait fully, but inefficiently!

THE ANSWER will never emerge fro any heated vestry debate. As one of r most revered friends used to imprint the bottom of his letterhead: "God never found at the end of an argumen But there is an answer, and a sound o to this unresolved wrangle between t practical Christian and the Christi idealist.

The church is not a business. Its o profit comes with the winning and e richment of souls. It may fail by worl standards, dwindling to an insignifica cell in a secular society; but it advanc

nd multiplies its strength every time one eart is rescued from sin and doubt, one ongue confesses faith in Christ.

In a busy, secular world like ours, he Christian church may wage a seemngly futile struggle and gain ultimate ictory; or it may skid through apparent uccesses to absolute failure. Has the hurch led men to Christ? That is the ne criterion!

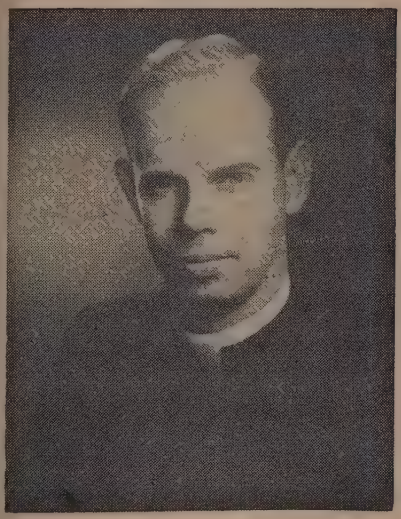
There is need for efficiency in such a acred enterprise. The God-given energies of the church must be expended wisely and well. But the aim of the church is to bring man to faith, love, and service for Jesus Christ. And any efficiency which rides roughshod over man's need of Christ is diabolical misdirection.

So you can't begin where Bart did, and expect your church to be like a thriving corporation!

Nor can you begin where Watson did, and assume that God doesn't care a whit about organization and method.

You don't impose your secular systems on God. And you don't wait for miracles without method.

You put aside your own business, and try to understand God's business. And you seek God's ends by the sometimes slow and patient processes that seem to be God's means.



HENRY B. LUFFBERRY, 43, is a native of Philadelphia, graduate of the University of Pennsylvania's Wharton School, who worked for an advertising agency before entering Philadelphia Seminary and completing his studies for the ministry. He served St. John's Church, Pottstown, and Tabernacle Church, Philadelphia, before becoming pastor of St. Paul's Church in Washington, D. C., in 1958. An earlier book, *Thy Mission High Fulfilling* (Muhlenberg), appeared in 1944.

THE VESTRYMAN who would like to survey his congregation's efficiency can begin by asking some searching questions:

1. Is the entire program of my congregation aimed at making Christians, and at deepening their faith and life? If the question itself brings you up with a start, the chances are that your congregation isn't placing enough emphasis on its real goal.

We have a common tendency in our congregational life to stir up "activity," without bothering to discover the real objective of that activity. The result is plenty of motion with little direction. And often the centrifugal force of our whirl of activities spins us far away from the center-God's real purpose. The efficient church builds its entire program around the only justifiable motive for its existence: Christ's yearning to win men's souls and hold them forever!

2. Is every talent of every member being used in every way toward this sin-

gle purpose? Of course not. Perhaps 80 per cent commune even once a year. Maybe 70 per cent contribute. Probably less than 50 per cent attend services regularly. And something like 15 per cent might be called "workers."

Resigned to this slovenliness of spiritual life, one is tempted to say that an efficient church would be one which is making the best possible use of the limited energies men offer it. But there persists the gnawing suspicion that much of the church's strength goes toward human aims, rather than divine.

3. Does my congregation exalt love and service above crowds and dollars? They say, today, that no congregation is standing still. Either you're moving ahead, or you're slipping! Well, that's true—but we ought to be sure that we're measuring progress with the right yardsticks. In some churches they're packing them in, building bigger buildings, exceeding every quota. This, we are told, is the evidence of a thriving church.

We look elsewhere and see the so-called dying church. Lots of its pews are empty; its building is falling apart; it is never able to pay its share. What really accounts for the difference between these churches? Is it preaching, program, piety? Don't kid yourself—the most likely answer is location! And if that "dying" church is willing to love and serve Christ, reaching out into its changing community, it is probably on the threshold of its greatest era.

Perhaps the finest service a thriving suburban congregation could render God would be to pour hundreds of its dollars, and dozens of its educated leaders, into the life of a dying city congregation.

4. Does my congregation realize the scope of God's kingdom? It's too bad that the same word, *church,* is used to describe a building, a congregation, a denomination, and the whole world-wide body of Christian believers (to say nothing of the church universal with its fellowship of believers, living and dead). Our own congregation is only one of many. Its life must be outreaching.

It must constantly be opening the eyes of its people to behold the breadth and expanse of the kingdom of God. It must support and extend the work of its own denomination. Yet it must realize, too, that in the simplicity of our faith all who name the name of Christ are our brothers. There are responsibilities in the area of missionary effort which no congregation alone can fulfill. There are opportunities in the area of Christian service which can best be seized by many congregations working together.

True Christian efficiency does not require any man to deny his conviction, abandon his ways of worship, or sacrifice his personal expressions of piety. It is high time we took off our "blinkers" and discovered that the other horses are harnessed to the same wagon.

IF YOU AND I are to be leaders in God's kingdom we had better concern ourselves with these four questions before we worry about introducing more businesslike methods into the church's operations. Bill Meckling is right . . . a lot more knowledge how and result-getting should be apparent in the life of our congregation. Watt Harridge is right—God is concerned with something far deeper than the world's concept of success.

But nothing constructive is going to happen until we realize both truths—and lie awake nights fretting about the frustrations that both involve. We'll be ready then to recognize that we were never chosen to govern anything but God's business in which God shows us his will.

Why Does Billy Cheat?

By Judy McWilliams

Let's call him Billy. He is a teenager and sits behind a desk in my classroom during the third period of every school day.

You couldn't tell Billy from any of the other thirty-odd youngsters making the dash from the water fountain to their seats split-seconds before the bell rings. He seems totally average, and totally unconcerned.

Billy talks to the boy behind him, occasionally passes notes, forgets his books and has a peculiar aptitude for tripping over nothing-in-particular every third march down the aisle. Billy, in other words, is "typical," as normal as the teenager you may have in your own family.

But unconcerned and average as he may seem, there's one thing about Billy that makes him stand out. As a teacher I'm aware of his presence wherever he may be, in class, in the auditorium, on the playground. His eyes are the reminder. They watch me all the time. They seem to ask a question. They are eyes of fear. Here is his story.

I have a little routine for the first day of every school year that is repeated every time we have a test: I tell my students that cheating is a detestable practice. I also tell them that anyone caught cheating will get a zero grade.

I'm no exception in this. All other teachers say the same thing and apply the same procedure. Students are used to the reminder. I tell them that cheating violates the seventh commandment. When you cheat you're stealing knowledge that belongs to somebody else.

Also, cheating does not increase knowledge, ability or skill. It leaves the brain as empty as it was before the student borrowed an answer. And it may get students used to relying on a chance to borrow the answer rather than try to dig it out for themselves.

BILLY'S CLASS WAS AWARE of the rule when they settled down to work on a test several weeks ago. Since I don't like to patrol a classroom or watch suspiciously every move a student makes, I usually work at my desk while a test is going on.

But I look up occasionally. And, on this test day, I happened to look in Billy's direction. His eyes were not on his own paper but on one turned conveniently toward him.

I waited and then returned to my work. How could I prove what I had seen? I looked up again; Billy was busily studying his own paper. I looked again.

His eyes were focused on a boy whose face was hidden behind another student. His mouth formed a few words. I was out of my chair and down the aisle toward him.

I still had no proof, but a moment later I had Billy's paper in my hand. And with it, I saw the terror in his eyes when my hand reached down to his desk and took the paper despite his subconscious efforts to restrain me.

I MADE NO mention of the incident until the class was out. Then I called Billy to me and simply reminded him of our rule. I asked him to be in my office the next morning before the start of classes.

Like any other teen-ager, Billy frowns upon tattling. But his hide was at stake now and he was scared.

His only hope was to implicate someone else, and so he blurted out, "Rick asked me for an answer, and I was just trying to help." All I could reply w "We'll talk about it tomorrow."

If the hours until our conferen dragged for Billy, anxious as he was learn his fate, they sped by for me. tossed a dozen possibilities of what-to- over in my mind. None of them seem to fit.

BILLY SPENT a long half-hour with the next morning. I made him take t test orally. He fidgeted uneasily in l seat as the ordeal dragged on. Wh we were through, beads of cold swe stood on his forehead. But he didn't too poorly. He had learned enough squeeze out a passing grade.

My job wasn't finished. I had to ta to Rick as the second guilty party. Ri did not confirm what Billy had said. wasn't true, he claimed, that Billy h helped him. He, Rick, had helped Bil

Well, I got the two together and th finally agreed that while it was true th Ricky had asked the question and Bi had supplied the answer, Billy, in tur had asked Phyllis for information.

Now I had three of my students i volved. There was some sort of justi in the fact that all information pass from one to the other was wrong. Th would all have done better without ea other's help.

I'M NOT telling this story for the sa of Billy, Ricky or Phyllis and all t other teen-agers who are in the same boa I'm telling it for the sake of the pare who may never know about it.

I'm aware of the fact that most pare will flatly deny that their son or daught has ever been in a situation of the kind describe. But they'd do well to assum that he, or she, just might get into o of those mix-ups.

They'd do well because Billy is typica He doesn't look dishonest. I know th

Billy's parents would be ready to take a loyalty oath on the statement that "my child doesn't cheat." The trouble is, they don't know that there was ever any doubt about it.

They do know that Billy lost his enormous appetite for several days ("probably the flu") and they noticed that he seemed quite concerned about one particular grade on his report card. But they haven't the foggiest notion about the life their son leads each day of the week.

They don't know about the hurts and failures. They don't know about the fears and worries. Because those things are locked tight in the depth of his mind and heart long before he reaches home in the afternoon. I think it's too bad they don't know about it because, in a way, they're responsible. They've failed him.

I WONDER WHETHER Billy's parents have ever talked to him about cheating—just what it is and why it's wrong. I wonder whether they've explained to him why it is unchristian and the wrong thing to do.

And I wonder, more than anything else, whether their actions have backed up whatever they may have said about it. It's almost impossible for a teacher to do anything in helping a growing person adjust if the teen-ager has heard his parents tell him that "honesty is the best policy" and then gloat about a shady business deal, spread a confided secret over the party line, tell each other lies, cut corners on the income tax or run through a stop sign.

Young people have good eyes and good ears. They can tell the difference between words and their meaning. If they learn that honesty is a social pattern to which you conform on the surface they'll also learn that to cheat is an acceptable way of getting ahead.

And this is where the real problem lies. Billy has been told by his parents that he's got to prepare for a "cold, cruel world" and that he's got to be realistic about it. The books he reads and the TV programs he watches bear out the parents' contention. Thanks to their wise counsel, Billy will help make the world colder and more cruel when he grows up.

IT'S ALL PART of this game when Billy is trying to be realistic about his tests and those of his friends. Tests mean grades. Grades are vital. Good grades mean special privileges, allowances, movie dates. Poor grades mean the doghouse.

WITTENBERG UNIVERSITY Graduate Judy McWilliams is a schoolteacher in Austin, Texas, and chairman of the committee on missions of the Luther League of America. This summer she was in Europe on a Lutheran World Federation exchange program, reported about her experiences in *The Lutheran*.

Billy's parents squeeze grades out of him by whatever means at their disposal —if necessary bribery. And so he learns his lesson. He'll stay honest if possible. He'll cheat if necessary and reasonably safe.

He won't learn honesty in school, and his teachers can't help much. He's got to learn it at home. It's a long lesson that starts at birth and will probably go on as long as Billy lives, long after his parents are gone. But whoever and whatever will teach him, it will have to happen through action and Christian witness. High-sounding words don't mean a thing.

BILLY, I SAID, is typical, not unique. There are others like him; some I catch and some I don't. Those I find cheating I'll have to humiliate before their peers, and those who get by will try it again and again until they're addicted to it—teacher didn't see a thing. Welcome, cold, cruel world.

Billy's eyes still follow me around. They ask a question, over and over: Will you ever trust me? If I look in the wron direction during our next test will yo think I'm cheating again?

I'll never be able to completely reassu him, to prove that I do trust him an believe he's learned his lesson. He w associate that experience with me as lon as he remembers my name or my face.

I SAW DISBELIEF in Billy's eyes ju a few days ago. It was report-card da He knew that his average was low, b the grade on his report card said: passin

He stopped after school to see m "I didn't deserve that," he said shyl "My average was lousy. I should hav failed."

And with a "thanks a lot," he disa peared down the hall.

Yes, Billy, your average was low, b you learned a great deal these six week It's a difficult lesson to master, and yo did a good job. That *does* deserve a pas ing grade—and a second chance.

Now, if there were only some way w could explain it to your parents. . . .

Japan Challenges Our Witness

BY RALPH W. LOEW

"THE FAITH OUGHT to be rooted in the soil and not exist as a carefully contrived flower arrangement." These words in an opening address by Dr. Chitose Kishi, president of the Japan Evangelical Lutheran Church, set the theme for a study conference planned for the delegates of Japanese and American Lutheran churches.

Gathered in a typical Japanese inn, in beautiful Karuizawa, seventy delegates got together to study the ways by which th work of the church and its witness ca be strengthened in this important Asia country.

A simultaneous translation system en abled the 36 papers to be presented with out the usual semantic barriers. The ea phones and the tatami floor, the micro phones and the ancient Japanese appoin ments, created strange contrast to unde score some of the problems to be face This is 1960, and our old problems hav to be set in a new frame of reference.

THE challenges besetting our Christian witness in this land seem to dwarf our possibilities. Sixty-seven years ago the first Lutheran missionaries came to Japan. Today there are but 10,000 members with 98 pastors and evangelists.

There are 28 social welfare institutions and two high schools. This is the drop of significant influence which is tossed into this ocean of humanity.

The leaders of the Japanese church are concerned over the lack of communication with the millions hurrying by in search of pleasure. They are concerned about the need of a strengthened leadership.

They are insistent that the development of an indigenous church shall communicate with the fellow citizens in the terms of the Christian gospel. These are the specifics that tantalized the minds and tested the prayers of the delegates.

THE CURRENT STUDIES have grown out of the Board of Foreign Missions' policy statement which indicates the general dimensions of the world-wide program of the church. These relationships between the churches have to be spelled out in specifics between the representatives of the various related groups around the world.

It was felt that a conference would enable delegates to discuss wide areas of the life and work of the churches—evangelism and stewardship, social missions and education, finances and inter-church relationships.

AS IN EVERY other part of the world, all of these subjects became intertwined. For instance, the discussion concerning evangelism soon led to a debate on the problem of pastors' salaries.

In a country of rising economic standards the average Japanese pastor receives an inadequate income which is supplemented many times by a second-front job.

What is the relation of this to evangelism? The discussion concerning stewardship developed not only around the

Members of American delegation pose in Japanese attire: Front row —David L. Vikner, Josephine Darmstaetter, Dr. Kishi, Dr. Loew; back row—Dr. Carl Tambert, Dr. Samuel Kidd, Dr. Arne Sovik, Dr. Earl Erb

use of money, but also around the need for a fresh understanding of the stewardship of time.

IF MONEY WERE the answer to all of this, 5 million dollars could be spent tomorrow on pressing and demanding needs. And that would bring into focus the continuing problem of re-examining the relationships between our churches in Japan and America.

Meanwhile dedicated missionaries are living within this church as a strengthening Christian witness as well as a bridge between the churches. At few places in the Christian church is the problem of community and partnership being worked out in as practical a way as in the international Christian experiment involved in missions.

This is a maturing church and if it can develop a continuing stream of leaders and a contact with this burgeoning population it can be a mighty leaven. As Dr. Kishi said, it must grow on its own.

WE IN AMERICA can help by the commitment of our prayers, our concern and our resources, but we can only help. This is a world which permits no artificial arrangements. The basic agreement is that of a partnership, and no problem in international relationships is more intriguing than this challenging situation.

The church is determined to express the concept of brotherhood in Christ in terms that might well set an example for the international relationships that are of concern to the whole world. The Christian Church knew this in the past and broke many kinds of provincialism in other generations. It is essential that it capture that leadership again in our own time. This study conference is one evidence of the church's efforts in that direction, one step toward the goal.

HOW CAN THE CHRISTIAN CHURCH RECAPTURE THE LEADERSHIP?
Pastor Tasaka of Lutheran Church in Japan leads discussion

If God did not forgive . . .

What does it mean to live without faith? Does a person gain freedom by denying allegiance to God? Here are some answers

By Martin J. Heinecken

"It is a fearful thing to fall into the hands of the living God," says the writer to the Hebrews (10:31). I would add that it is even more fearful to think what would happen if there were no hands of the living God into which we could fall.

A man who takes this fearful assumption very seriously is the French writer Jean Paul Sartre. I just finished reading again one of his books. It is called *Existentialism,** and anybody reading this book can get a clear idea of what it means to be a believer in no-God. "Existentialism," says Sartre, "is nothing else than the attempt to draw all the consequences of a coherent atheistic position."

In "drawing all the consequences," Sartre paints a fearful and anguished picture of an existence in which the hands of a living God have disappeared from view. With cold and detached logic he portrays the image of man who denies the existence of God because he cannot prove God and so becomes his own master. Man is free, but it is a fearful freedom.

I think Sartre should be given credit for showing us just what it means to be a true non-believer. The no-faith he talks about is infinitely more honest than the half-faith of the man who acknowledges God with his lips but ignores God otherwise and is totally unconcerned about what he does and says in the presence of the God in whom he professes faith.

This, in fact, is part of our predicament. We have no way of proving what difference it would make if there were no God. This is why some people have come to the conclusion that God does not exist. They cannot see what difference it would make if the unseen God disappeared and so they refuse to believe in him at all.

If the sun suddenly vanished we would know immediately what difference it would make. We would anticipate the consequences, because we can perform experiments to show what happens when the light goes out.

But we cannot experiment with an unseen God. Man can completely ignore him and we could not prove what difference it would make.

God causes his sun to shine on the evil and on the good. For every wicked person who is caught there is one who escapes, and even if there were only one who escaped and one who suffered un-

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* *"Existentialism and Human Emotions" by Jean Paul Sartre, Philosophical Library, New York.*

justly—one child innocently beaten—it would be enough to upset the applecart of the man trying to prove the righteous God exists indeed.

Here any miss is as good as a mile. The righteous God remains completely hidden. He never appears like the author at the end of the play, or like the magician's helper who reveals just how he has been pulling the ropes behind the scenes to perform the trick.

You may be totally convinced that all this vast universe would dissolve into nothingness if its creator did not sustain it with his creative power but you have no way of proving that this is so. You can show what happens when man explodes a hydrogen bomb. You cannot call up the final judgment day.

SARTRE DELIBERATELY and resolutely ignores God. This leaves man as the one and only actor on the stage of life, free to adapt to whatever condition he chooses, free to change himself and the course of human events.

If there is no God who made the worlds and everything in them in accordance with some preconceived order, man is his own god. He is free to make of himself whatever he wants, within the limits, of course, of the given conditions of life and its irrevocable end—death.

This kind of freedom is a heavy burden. While man is free to shape his destiny and that of others he must make his decisions in the anguished solitude of one who has no supreme authority to which to turn. He has only one life to live. He can end it, of course, but if he decides to live it out he still knows that the only sure thing towards which he goes is death—nothingness.

There is no second chance. The chips are down. There is no God to forgive. There is no judge before whom to appear, nobody to whom account of the life just spent can be given. Every man bears absolute and full responsibility for his decisions.

There is not even the excuse that factors beyond man's control have made him what he is, the qualities he inherited from his ancestors or the environment in which he lived. Because he, this man who denies God, is his own master and his own god and has created his own image, shaped his own personality.

And if he finally cried out in anguish that he did not ask to be born, there is the stern reminder that there was nothing to prevent him from undoing the harm done by taking his own life. There are no excuses in the world of no-faith.

PEOPLE NO LONGER awed by the wonders of science may be attracted by this kind of philosophy. Existentialism puts before their eyes a vast universe that was created by no plan, obeys no law, has no destination. Only man, in this boundless freedom, can give it direction. All the possibilities are his. Man alone is at the controls. He is free.

But he cannot escape his freedom. He cannot escape making all sorts of choices. He has no choice but to choose.

Man has chosen to make an atom bomb. Now he is faced with all the potential of harnessed atomic power. He can use it to destroy or to construct. The choice is his. This is the full anguish and forlornness of man with his hand on the trigger.

Each individual must choose, he must create his own set of values and nothing is either a ball or strike until he, as the sole umpire, makes the call.

And once he has made the call, he has made it for everyone. So this adds another dimension to the fearfulness of his responsibility. No matter what you choose, you choose for all.

"THIS IS THE ANGUISH OF MAN . . ."

Choose monogamy and you thereby make a choice that is absolutely binding on all, for all must hold inviolable this relation between this man and this woman. Choose to drop the bomb on Hiroshima and you have chosen for all—and then sit it out with yourself for the rest of your life.

THERE IS NO NEED to go further into the fearful implications of a life without God. Sartre has made his point. It is for us to reassert the fact that there is a living God to whom all men are responsible and that they shall have a final reckoning before an all-seeing, just and holy God whose name is love.

Suppose it is true that nothing is except by the will of a holy and gracious God who could at any moment annihilate the world, but who keeps all this vast universe going, not only as the stage on which man may play his part, but in order that this world itself may some day reach a glorious consummation and be delivered from all the fearful groanings

of its present travail (Romans 8; Ephesians 1).

Suppose it is true that "we must all appear before the judgment seat of Christ, so that each one may receive good or evil according to what he has done in the body" (2 Cor. 5:10).

TAKE SERIOUSLY WHAT this says. It is the judgment seat of Christ before which we shall appear. It is by the love that was manifest in Christ that we shall be judged. It is love incarnate in him who poured himself out utterly unto death and in no way sought to save himself but gave himself a ransom for all.

It is this love that shall judge us, this inexhaustible fountain of love, which shall say, " 'Depart from me, you cursed into the eternal fire prepared for the devil and his angels; for I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me. . . . Truly as you did it not to one of the least of these, you did it not unto me.' And they will go away into eternal punishment, but the righteous into eternal life."

IF WE COULD SAY that we shall receive judgment according to the kind of justice we are accustomed to as humans, it would be easier for us to understand. All other religions contain some elements of this justice. But justice or our sense of fairness is not the standard. The standard is love.

Love alone matters, and that's the one thing we are unwilling to believe. All evidence points to the fact that God is an inexhaustible fountain of love, that cares for nothing but the fate of the beloved and his eternal blessedness, so much so that it is love itself that takes into its own suffering heart all the fearful consequences of man's sin.

It is God's own love that quenches the fires of his wrath and makes it possible for man to stand in the judgment not in his own righteousness but in the righteousness supplied by love. It is love that sets the pattern, to which we must conform. It is love that will judge us.

It is shocking to realize that if there is no God we must bear the full burden of our responsibility. It is, I believe, more shocking to realize that we are under the judgment of eternal punishment when we refuse to respond to a love that knows no bounds precisely because it will not use force and turn man into a thing. Because where force destroys freedom, love is at an end.

SAY SOMETHING shocking about God! "Now if we sin deliberately after we have known and accepted the Truth, there can be no further sacrifice for sin but only a terrifying expectation of judgment and the fire of God's indignation, which will one day consume all that sets itself against him.

"The man who showed contempt for Moses' Law died without hope of appeal on the evidence of two or three of his fellows. How much more dreadful a punishment will he be thought to deserve who has poured scorn on the Son of God, treated like dirt the blood of the Agreement which had once made him holy, and insulted the very spirit of grace! For we know the one who said: 'Vengeance belongeth unto me, I will recompense.' And again: 'The Lord shall judge his people.' Truly it is a terrible thing for a man who has done this to fall into the hands of the living God" (Hebrews 10:25ff. Phillips' translation).

Dr. Martin Heinecken, professor of systematic theology at Philadelphia Seminary, is author of "Moment before God," "God in the Space Age" and "Beginning and End of the World."

FIVE MAKE A FAMILY

Thanksgiving Gifts

THANKSGIVING is a special time for the Melton family—at home and at church. Probably most families have this feeling.

"I suppose it's partly because there's such a bustle connected with Thanksgiving," Dan said when we were talking about the Thanksgiving season one evening at dinner.

"Everyone has a special way of celebrating," I said. "That makes the season stand out."

"Yeah," Pete said, swallowing potatoes as if he feared starvation. "I'm celebrating by going to the big football game Saturday."

"I'm going to a Thanksgiving party at Buzzy's house," Sue said. "Mother, it's not Buzzy's birthday. I don't have to take a gift to a Thanksgiving party, do I?"

"No, Sue. Just take yourself and your good manners and wear a party dress."

KAREN TOOK a tablespoonful of green beans. She dislikes them and limits her serving. "*I'm* going to a formal dance." She spoke scornfully, as if Pete and Sue's entertainments were mere child's play. Karen has been looking forward to the date-dance the senior class is holding—and looking at her new dress at least a dozen times a day.

I was disappointed in our children. When I spoke of Thanksgiving as a special time for celebrating, I wasn't thinking of football, children's party, or senior dance. I don't think Dan was, either.

To me, Thanksgiving is doing things for others, inviting people to dinner, calling on dear friends. And Thanksgiving is doing something extra through the church—not just attending an early service on Thanksgiving morning.

LAST YEAR, the church groups gave a special Thanksgiving contribution to the local home for the aged, and church families invited residents of the home to Thanksgiving dinner — those who were able to leave the home and who had no relatives nearby.

This year, the church groups—men's, women's, and young people's—are making a special Thanksgiving contribution to mission work in Africa. We've read and heard and seen so much about Africa that many of us are worried about our missions there. Can they continue to give effective service in the midst of the turmoil in so many African nations? We remember missionaries who have spoken at the church and visited our homes. How are they affected by the new situations, new politics, new leaders in African nations?

So, when I talked about celebrating Thanksgiving, my mind was on church activities and one helping other people. Karen, Pete, Sue—their minds seemed to be on immediate, personal celebrations that had no connection with the religious observance of the holiday or even with the national observance of the holiday. Their celebrations were selfish fun.

"DON'T YOU have any deeper feeling about Thanksgiving?" Dan asked, voicing my thought. "Don't you think of it in any spiritual or idealistic way?"

"Oh, Pops! Of course we do!" Karen exclaimed, as if Dan were stupid to think otherwise. "Didn't I tell you? The choir decided that instead of buying the plastic covers we wanted for our music sheets, we would give that money to the church for the Thanksgiving project—the special Africa misssion gift fund."

"We did something, too—in our class," Sue said importantly. "Remember the missionary from Liberia who was such fun?"

Remember? How could we forget. She took the Sunday school by storm. Whole classes wanted to rise up and go to the jungles of Liberia to be missionaries.

"Well—we wrote her a round-table letter for Thanksgiving," Sue said. "Each person in our class wrote a page and we put the pages in a cover and we sent it air mail. It was supposed to arrive at her jungle during Thanksgiving season."

"She didn't live in a jungle," Pete corrected Sue. "She lived in a town."

"It *was so a* jungle!" Sue shouted. "A town in a jungle . . . all little huts and muddy paths and dark forests."

PETE SHRUGGED and muttered, "Think you know so much about Africa . . . smarty . . ."

Karen slid Pete's dessert in front of him and said, "I'll bet *you* haven't done anything special to celebrate Thanksgiving."

"I resent that remark, Sister Dear," Pete said. "What did I do with the two dollars I'd saved to buy a model plane last week? Guess!"

"Bought a model plane with it," Karen guessed.

"Hah! That's how well you know your brother. I put it in an envelope. And I marked it—'For Thanksgiving, for the church to use as it desires.'" Pete forgot to eat his cake in his desire to prove Karen wrong when she implied he'd done nothing special for Thanksgiving.

"That was thoughtful, Pete," I said. "A church always gives services to others at Thanksgiving—to needy people, to lonely people, to the ill. Your two dollars might be just the amount needed to make someone happy at this season. Or, the church might decide to add it to the special fund for the Africa missions."

PETE LOOKED cross. He hates to be praised for good deeds. He often makes such generous gestures. He makes them carelessly, casually, as if they didn't mean much to him. But we know they do. Under his somewhat selfish, teen-happy love for football, model planes, sports, and Peter Melton, there is a feeling of responsibility for others.

Anyway, by the time dinner was over, both Dan and I felt better about our offspring. I suppose all of us are alike? We talk about the superficial interests, the fun, in our lives, but we often act from more responsible and ideal motives.

I know that many families who attend early service on Thanksgiving morning or who observe Thanksgiving service the Sunday before or the Sunday after the holiday must be like the Melton family. We humans tend to cover our deeper feelings of obligation and responsibility by a superficial layer of chatter and social activity. Just so, we cover our true feeling of Thanksgiving to God with dinner-table chatter.

IN ALL TRUTH, Christ makes life harder. If one wishes to sail through life easily, with as little burden as possible, then he should keep a long distance from Christ.—HALFORD E. LUCCOCK in *Preaching Values in the Epistles of Paul* (Harper)

STIR-UP TIME

IN ALLENTOWN, Pennsylvania, a running battle of long standing has divided the citizenry into two camps. At the intersection of two main streets, Seventh and Hamilton, stands a war memorial much like the monuments that arose all over the U.S. in the 19th century. Around a broad granite base stand bronzed figures of soldiers and sailors garbed in the uniforms of their day. A tall, cylindrical granite shaft shoots aloft into the sky like an atomic missile.

For a long time trolley cars swerved crazily around the base. They're all gone now, but autos racing the traffic lights still detour around this pile of bronze and granite.

There are a lot of people who think that the monument has served its usefulness and want to see it removed. It's a traffic hazard, they protest. It's ugly and makes the town look old-fashioned, others add.

But for all of their protest, the monument stands. The powers-that-be are still not willing to offend that part of the community that is determined to keep "Seventh and Hamilton" as it has always been.

THAT'S THE WAY life is divided. There are usually two groups which, for convenience, we label "liberal" and "conservative." Lots of people try to straddle the fence, but when the chips are down and there's a decision to be made, most of us wind up on one side or the other.

We've just entered a time of the church's year that calls for decision. Life keeps on rolling in its hectic, frenzied way, offering as plums in a Christmas pie occasional moments of peace and joy. But every so often the constant flow has to be interrupted by a time for a new start. Even the politicians have learned to capitalize on the slogan that works for both parties, "It's time for a change."

Most people suppose the new year begins Jan. 1. Beginning a new year, a lot of people look to it as a time when the old can be erased and forgotten, and everything starts anew. Hopes are high, ambitions are buttressed, and men try a fresh start.

In the church, this time comes with the fourth week before Christmas. The old year ends on its note of waiting. Theologians talk about this as an "eschatological" emphasis, the time of death, judgment and the new age. The figures of the ten virgins, five of whom were ready for what was to come, are set before us as a reminder that this is the end, but that it is also the beginning.

THEN, SUDDENLY, the change-over is made. The green colors in the churches give way to violet. Hymns usually selected from the last pages of the hymnal, which sing of everlasting life and the new Jerusalem, are heard no more and in their place one sings the plaintive plainsong melody that starts the cycle all over again, "O come, O come, Emmanuel."

But it is in the collects of the Advent season that one feels most strongly this urging to rebirth, the compulsion to decision. Have you ever noticed that three of the four Advent collects begin with the same words: "Stir up . . ."?

I suppose every lad, fascinated with

the measured movements of his mother as she bakes a cake (at least in the day before modern pop-'em-in-the-oven cake mixes), has thrilled to the moment when with a large bowl filled with a thick, creamy substance cradled in one arm, he spins a large spoon round and round in the batter. The sluggish mass comes alive under the constant circular swing of the spoon.

There is that episode in the gospel where the sick man lies beside the pool called Bethesda (John 5:1-9). All he needed to be healed, so he said, was to be the first into the pool after the angel had stirred up the waters. Probably a placid scum-covered pond, but in the "troubled waters" there was life.

AND SO WE PRAY on three of these Advent Sundays "Stir up . . ." Perhaps that is why in some parts of the church, the Sunday was called "Stir-up Sunday." It was a time when men would yearn for an end of the dull, the monotonous, the dreary repetition of things as they had been. It was a time for excitement.

There's still a lot of that in all of us. How tired we become of the same old grind. Mothers who have the accumulated responsibilities of the home, the endless round of cleaning, washing, chauffering, cooking, and all the rest, look for a night out. Fathers who arise drowsily to gulp the breakfasts, plop into buses, trains, and cars to face the same desks or tools; children who see school as the same round of classes and homework . . . all these, all of us, look for relief from monotony.

BUT HOW do we get it? Someone comes up with an idea. Others jump on the bandwagon and for a time appetites are satisfied, but even this too, in time, becomes more of the same old thing. Then we start all over again.

The church lifts sights higher. We pray that the Lord's power may be stirred up in us. We pray that our hearts may be stirred up. And to what end? Isn't the answer to that question the age-old problem that man is forever faced with: his purpose upon the earth as a child of God? Aren't we saying, in effect,

Look, Lord Jesus, I'm in a rut. I've been looking out for myself too long. Life has become so much an obsession with self-satisfaction that I haven't lifted up my eyes to You. All right, now I'm ready. Show me that I'm not the be-all and end-all of life. Show me that I've got a responsibility to the others with whom I live.

But above all, Lord, help me to see and believe that I'm not going to do anything in life without You. Put your stamp so heavily upon all of my thoughts and words and actions that I'll find my purpose. Yes, Lord, my life is a sluggish pond of stagnant water, come down and stir me up. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Unsympathetic father

QUESTION: We've been married nineteen years. Donald and I were very much in love, and had similar backgrounds in religion, income, and social life. He went overseas when our first child was one year old, and returned when the second (a boy) was more than a year old. Donald has never shown either a spark of affection.

We have two younger children whom he loves openly and punishes them as needed—he is really the right kind of parent to these two boys. He is merely strict with the older ones, Tom and Mary. He has undermined Tom's nervous system with years of verbal abuse, scorn, ridicule, and lack of companionship.

This boy is quiet, withdrawn, and uncertain in his father's presence. He has never been in any trouble. But this semester he has for the first time failed all his subjects. Tom insists that he will leave home as soon as he is old enough and join some branch of the service. As large as he is, I have heard him weeping in the night after his father has upbraided him for an hour over some little thing as leaving the cap off a hair-tonic bottle. At the table Tom is uneasy and clumsy when trying to serve his own plate since his father watches every move.

Don calls Mary an idiot who is boy-crazy. He says she makes him sick. He allows her to talk on the 'phone only five minutes, and then paces up and down grumbling about it. She is eighteen, dates only on Wednesday nights and weekends. She is a respectable girl and a good student, who goes mainly to church affairs. When her boyfriend calls for her, Don avoids him.

For years I have hoped and prayed that Donald would soften and find it possible to enjoy these two children, but things have not changed. When we are alone he is affectionate to me, but in the family he fusses about the simplest things.

Don is a church councilman, but as soon as we get home from church he starts complaining about little details. He silences the children if they start to say anything at the table. We can't laugh and talk as a family should.

I have tried to love Don, and have loved him. He accepts my gentleness and kindness gladly, but as soon as I try to talk about our problem he gets violent. Out among people he is admired and respected. At home the children slip off to bed early to get away from him. I never speak ill of him to the children, but make excuses for him. He has told them, "Don't expect show money from us—we've spent a fortune on you for medicine and doctor bills."

What can we do?

REPLY: Here are a few suggestions.

1) Talk the situation over with your pastor. He may be in a position to have a casual talk with Don. Or he may be able to have one or more men from the church council (or other men) talk to Don.

2) Your local family service may have a professional counselor who can be of help, if he will be willing to call Don to his office. The facts you have given indicate that your husband would not go to him.

3) Secure a copy of L. F. Wood's *How Love Grows in Marriage,* and lay it out at a prominent place so that Don may see it and pick it up—don't tell him to read it.

4) Keep up your gentle, affectionate attitude toward Don, and express appreciation of any affection he shows you. Suggest to the children that they show him kindnesses. Perhaps a birthday party or a wedding anniversary party would prove an opening wedge to get some better things started. Pray for him, and suggest to the children that they do so. At some time let him know all are praying for him. Hard as it may seem, you will need to continue being patient, and be grateful for any small improvement. Give him a chance to change slowly, so as not to "lose face."

BOOKS

FIRST-RATE CHURCH HISTORY

History of Religion in the United States. By Clifton E. Olmstead. Prentice-Hall. 628 pages. $10.

This new textbook on American religion covers the full sweep of its history from the Spanish missions to the "peace mission" of Father Divine. The length of the book allows it to be more comprehensive than its predecessors, especially in dealing with religious developments since the first world war.

Dr. Olmstead, of the religion department at George Washington University, sets out to give a balanced treatment of American church history. The amount of space given to Roman Catholic and to Jewish history is more generous than in current textbooks, and the colonial period is not monopolized by Puritan New England. A much fuller discussion of theological movements, particularly in the contemporary period, adds depth and interest for all classes of readers.

Lutherans will find much to be happy about. In addition to a good survey of Muhlenberg's work, Olmstead offers glimpses of Lutheran development wherever they illustrate general American religious trends. When the Lutherans provide unique experiences, as in the importance of immigration and the problems of synodical co-operation, the author gives them separate and detailed treatment.

Only occasionally, as in his remarks on the North-South schism in 1863, does his lack of first-hand knowledge show through. Most of the time the reader will be pleasantly surprised to find references to Lutherans in unexpected places — as in S. S. Schmucker's contribution to the ecumenical movement, or the *Common Service Book's* place among liturgical landmarks.

The book is designed as a college text, so any intelligent church member could read it with profit. While the profusion of dates and names is almost unavoidable in a work of this kind, summary paragraphs at the beginning of each major section help to give perspective.

In general, the book gives a fresh picture of our country's religious growth. Relying on many studies written during the last decade, Dr. Olmstead does a masterful job in dealing with the confused situation existing in the forty years before the Civil War, and his survey of home mission developments after 1865, also breaks new ground in a general work of this kind. His attention to the later history of the Mormons and of the Holiness Movement deserves special mention.

H. GEORGE ANDERSON
Columbia, S. C.

PORTRAIT OF JESUS

The Life and Teaching of Jesus. By Edward W. Bauman. Westminster. 240 pages. $3.95.

The contents of this volume, born as television lectures in Washington, are introduced by a brief discussion of the immediate world situation of Jesus' day and of the gospel sources used in the study. Thereafter in two sections the author traces the messianic shape of Jesus' ministry following the chronology of the combined Synoptic accounts and treats the messianic nature of our Lord's teaching and self-interpretation.

As an attempt to clarify the New Testament portrait of Jesus, Dr. Bauman's book has much to commend it. However the reader will perhaps find some dissatisfaction with the "open-end" treatment given to some crucial matters such as the virgin birth. On the other hand, he may take delight in the nature of the objectivity Bauman gives to such events as Jesus' transfiguration and resurrection.

Some points under discussion are inadequately handled. The definition of the kingdom of God misses the point that "the ruling activity of God" involves his action both in delivering his people and judging them. Most serious is the author's failure to treat Jesus' concept of his followers as the new people of God, the new Israel of

the Messianic Age. Bauman's portrait presents a lopsided Jesus, and very nearly renders innocuous that which is valuable in the book. ROBERT A. BARTELS

Minneapolis

FIRST-CENTURY VIOLENCE

The Other Jesus. By U. S. Anderson. Muhlenberg. 314 pages. $3.75.

The jacket blurb of this novel about Jesus Barabbas, who was released in the stead of Jesus Christ, promises a tale of "intrigue, violence, and spiritual quest"—and the reader gets what is promised!

Intrigue runs rampant in the collaboration between Joseph of Arimathea and the revolutionary Zealots, led by Beliar, as they seek to overthrow the Roman masters of Israel. In order to rouse a religious as well as a patriotic fervor in the revolutionary band, Joseph and Beliar try to link their cause with that of Jesus of Nazareth. The author seems to suggest that this attempt led to confusion on the part of the Romans, who thought they were capturing the Zealot leader when they took Christ.

Violence is plentiful in the account of a Zealot attack on the Temple, an attack by which the revolutionaries hope to rouse the whole Jewish populace to open rebellion. There is even a slimy subterranean passage, complete with stalactites and huge reptiles, through which the men must crawl to gain secret access to the temple.

The spiritual quest of Joseph of Arimathea and his adopted son, Nicodemus, provides another narrative thread. As they grow in their understanding of Jesus the Nazarene and his goals, they decide to desert the Zealot cause. The encounter between Joseph and Jesus Christ leaves Joseph in a strange, almost hypnotic trance—a kind of mystical state which will seem alien to most 20th-century readers.

Chief weakness of the novel is the fact that it ends with Christ hanging on the cross. Any account of the people who associated with Jesus must also include a resurrection! LUCILLE T. DOXEY

Liverpool, New York

THE BIBLE APPLIED

From Patriarch to Prophet. By Allen G. Wehrli. Christian Education Press. 207 pages. $3.

The title is somewhat deceptive in that one expects *From Patriarch to Prophet* to be a historical or theological survey of a period of Old Testament history. Rather, it is a sort of modernized interpretation of selected Old Testament passages and their application to situations of the present time in the fields of labor, diplomacy, politics, and family problems. The following quotation is typical of the author's approach and style throughout.

In commenting on Abram the author says: "He was convinced that God wanted him to get out of his country, not because he was in trouble over his bank balance, but because it had become impossible to live in such a plush country in the way that God wanted him to live. Life for the fortunate had become too easy. . . . God wanted to establish among the permanent nations of the world one . . . whose chief characteristic would be that it depended upon God. And he couldn't get anywhere in Babylonia with that experiment. Sometimes I wonder if God has much of a chance in the United States. Were American clergymen to preach on the theme 'Dependence upon God' for ten Sundays in a row it would be interesting to see what would happen. Instead of depending upon God we are fortified with insurance policies, social security, and fire insurance—we even have our real estate insured so that if a stranger breaks his leg on the premises and sues us, he collects the damages from the insurance company and not from us."

Although the biblical student will find the book of little value, the minister will find it an interesting source for suggestions for application of scripture passages to problems of the present-day world.

Gettysburg, Pa. EDWIN D. FREED

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the 12 ULPH branch stores.

Joint Commission Plans Constituting Convention of LCA

FOUR LUTHERAN CHURCH bodies, moving ever closer to organic union, began preparation in Chicago this month for the constituting convention of the emerging new 3,143,000-member Lutheran Church in America during June of 1962.

The Joint Commission on Lutheran Unity, representing the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church (Suomi Synod) and the United Lutheran Church in America, placed in the hands of a special six-man committee the task of arranging for the constituting convention of the new church.

Selection of a convention city also was left up to the committee. Although several cities have been mentioned, no decisions have been reached, and one of the first duties of the convention committee will be to determine which city will be host to the final conventions of the four merging churches and to the constituting convention which will give birth to the Lutheran Church in America. It will be the largest Lutheran and the fourth largest Protestant church body in the nation.

MEMBERS of the convention committee include Dr. George F. Harkins of New York, secretary-elect of the United Lutheran Church, and the Rev. Arthur Yeagy, Harrisburg, Pa., assistant to the president of the Central Pennsylvania Synod, representing the ULCA; Dr. Everett Hedden, Salina, Kan., president of the West Central Conference, and the Rev. Thorston A. Gustafson, East Orange, N. J., president of the New York Conference, representing Augustana; the Rev. Anders E. Farstrup, Solvang, Calif., president-elect of the AELC, and Frank Nelson, Chicago layman, of the Suomi Synod.

The four church bodies will be represented by 1,000 official delegates at the constituting convention, to be held sometime during the last two weeks of June 1962, following the last conventions of the four church bodies.

JCLU, at a two-day meeting at the North Park Hotel in Chicago, also authorized a sub-committee on finance, headed by the Rev. Dr. Martin E. Carlson, Minneapolis, director of stewardship and finance for the Augustana Lutheran Church, and with the presidents of the four merging church bodies as consultants, to draft the budgets for the new Lutheran Church in America for the 1963-64 biennium.

An agreement of consolidation has already been given overwhelming approval by conventions of the four merging church bodies, but must be ratified by constituent synods, conferences, congregations or conventions of the churches, as prescribed in their respective constitutions.

Apparently the new Lutheran Church in America will come into existence with 30 constituent synods in the United States, Canada and the Caribbean area.

SPOKESMEN for both the AELC and Suomi Synod indicated that these two church bodies, with baptized memberships of 23,952 and 36,264, respectively, will not exercise their options of coming into the new church as non-geographical synods.

A proposal by Dr. Raymond Wargelin, Hancock, Mich., president of the Suomi Synod, which would broaden provisions for special interest conferences representing specific and cultural heritage, was approved by JCLU. A similar proposal is expected to be made by the AELC, which is of Danish background.

Under the approved plan for congregations coming into the new church from the Suomi Synod, provisions will be made for regional and national Finnish church festivals, publication of a Finnish periodical, Bible camps conducted in the Finnish language and an itinerary of Finnish-speaking pastors.

A proposal from the Long-Range Pro-

gram of Parish Education of the four merging churches calling upon JCLU to designate 1964 as "Parish Education Year" in the Lutheran Church in America was referred by the joint commission to its steering committee.

A sub-committee on the official seal was empowered to redesign a drawing of the seal previously given tentative approval by JCLU.

ALSO APPROVED was creation of three committees, each of six members representing the four church bodies, with responsibilities for preparing for organization of men's, women's and youth auxiliaries of the new church.

In other actions, JCLU:

Decided to hold its next meeting March 3 and 4 in Chicago.

Referred back to its sub-committee on colleges proposals for restudy of synodical support of church-related colleges.

Authorized its steering committee to prepare recommendations on staff positions in boards, commissions and agencies in the new church.

Empowered its constitution committee to prepare recommendations of JCLU which will be submitted to the constituting convention for approval.

A series of such recommendations to the constituting convention was approved by JCLU, including:

Nomination of Dr. Malvin H. Lundeen, Minneapolis, chairman of JCLU and president of the Augustana Lutheran Church, as presiding officer at the constituting convention.

Nomination of a secretary for the convention.

Nomination of an editor of *The Lutheran*, church periodical, for the 1963-64 biennium.

Provision for the church treasurer to be an unsalaried part-time officer at least for the first biennium of the new church.

PROVISIONS for the officers of LCA, the executive council and the Court of Adjudication to assume duties at the adjournment of the constituting convention.

A master plan for theological education to be reported to the church's 1964 convention by the Board of Theological Education.

Assumption of responsibility by LCA through its Executive Council for supervision of the officers and agencies of the four predecessor bodies between the time of the June 1962 convention and Jan. 1, 1963.

AN AGREEMENT that only one of the full-time salaried officers of the new church (the president and the secretary) elected at the constituting convention should come from any one of the merging churches.

Inclusion in the official minutes of the constituting convention a statement on "The Nature and Function of the Doctrinal Article," used in preparation of the "Confession of Faith" in the constitution of the Lutheran Church in America.

Setting the time for the constituting conventions of the 30 constituent synods in the fall of 1962.

Publication of *The Lutheran* to begin in the first week of January 1963.

ALL SYNODS, boards and commissions to begin full operation by Jan. 1, 1963, but before that date only upon approval of the Executive Council.

A set of principles regarding theological seminaries.

A provisional alignment of the 30 constituent synods with seminaries.

Provisions for the first convention of the Lutheran Church in America—Canada Section.

Participation by the Lutheran Church in America in the National Lutheran Council, the Canadian Lutheran Council, the Lutheran World Federation, the National Council of the Churches of Christ in the U.S.A. and the World Council of Churches.

Adoption of approved constitutions for the synods and congregations of the new church.

Arrangements by the Executive Council for a study of the desirability of licensing lay preachers, to be reported with recommendations of the Executive Council, to a subsequent convention of the church.

CHARLES C. HUSHAW

Congregation of new Messiah Church, Burlington, shown at first service with Pastor Edsell

New Missions Organized at Mocksville and Burlington

By FRANK K. EFIRD

SALISBURY, N. C. — Two mission groups were organized in November. Holy Cross, Mocksville, became an official congregation Nov. 13. The Rev. Boyce Whitener is the mission developer. Messiah, Burlington, organized Nov. 30, under the leadership of the Rev. Robert W. Edsell.

SYNOD'S APPEAL for $190,211 for a new headquarters in Salisbury is lagging. When the deadline for pledges was reached Oct. 31, congregations had pledged $63,856 and special givers had promised $14,605, making a total of $78,461. The campaign will continue.

LENOIR RHYNE COLLEGE board of trustees approved preliminary sketches for a new $600,000 union building at its Oct. 28 meeting. A $400,000 U.S. government loan is sought for the structure.

ST. MARK'S CHURCH, Charlotte, was host to a church architectural conference Nov. 11, sponsored by the North Carolina Council of Churches. Dr. Edward S. Frey of New York, director of the ULCA Department of Church Architecture, was one of the speakers.

GOOD SHEPHERD CHURCH, Brevard, is relocating and building a new first unit.

Area Evangelism Meetings Set

SYNODICAL EVANGELISM leaders are planning ten area meetings in January and February to introduce the new "Resource Book in Evangelism" to congregational evangelism workers throughout North Carolina.

"PROSPECTS FOR 1960 are only 89 per cent of the ULCA apportionment for the North Carolina Synod," recently reported Dr. E. L. Misenheimer, Jr., of Salisbury, synod stewardship director. As of Nov. 1 congregations had given 70.4 per cent of the synod's budget, $543,374 on $771,802.

No Politics, Conrad Declares

"It is contrary to our policy to meddle in politics," Dr. F. L. Conrad, president of the North Carolina Synod, told *The Charlotte Observer* the day before election. "We believe in separation of church and state in principle and in speaking. Our pulpit is dedicated to God, not to politics."

Occasion for the president's remarks was an Associated Press story in the Nov. 4 *Observer* with the misleading headline, "Top Lutherans Endorse Jack." The article said that "Twenty top-ranking Lutheran theologians endorsed Sen. John F. Kennedy for

the presidency." Names of the theologians were not given. Dr. Conrad and other Lutheran pastors received numerous telephone calls wondering if the Lutheran Church had endorsed Kennedy.

The Rev. LeGrande Mayer, pastor of Charlotte's St. Luke's Church, speaking for Charlotte Lutheran ministers said, "This statement by the theologians reflects the thinking of a segment of the church's life and is not an official endorsement by any church body."

DR. EVERETT MITCHELL of Chicago spoke on the subject, "Christian Lay Leadership," at the banquet of the annual convention of the North Carolina Lutheran Church Men at Concord on Nov. 15. Jack Oetgen, national executive secretary, spoke.

SOUTH CAROLINA

Mission at Spartanburg Building Its First Home

By WYNNE C. BOLIEK

COLUMBIA — Rapid progress is being made on the house-chapel which will be the first church home for Holy Communion Church, mission congregation in Spartanburg. The Rev. Luther H. Jeffcoat served as mission developer, later becoming regular pastor.

"MARTIN LUTHER Evangelical Lutheran Church" is the name chosen for the newest mission group in the synod, on James Island, Charleston. The Rev. Paulwyn L. Boliek is the mission developer. The group expects to be organized in a few months.

CONSTRUCTION is underway on the new parish building addition for St. Matthew's Church, Charleston. The Rev. Vernon F. Frazier, pastor, reports extensive renovations on present buildings are part of the program.

CHURCH OF THE REFORMATION, Columbia, dedicated its new church Oct. 30. The service was led by the pastor, Dr. A. Kenneth Hewitt. Dr. Karl W. Kinard, president of the synod, preached. Cost of the new edifice exceeds $400,000.

Under umbrellas, Pastor Harry Rau and Dr. Kinard turn earth for Walterboro building

GROUNDBREAKING for the new parish building of Good Shepherd Church, Walterboro, was held at the congregation's 20th anniversary service Sept. 11. Synod President Kinard participated with the pastor, Harry L. Rau, Jr.

Four Rallies in Columbia

REFORMATION DAY was observed in Columbia by four area services. The Rev. J. Edgar Stockman, of Roanoke, Va., spoke at Incarnation Church; Dr. Albert H. Keck, of Hickory, N. C., at Mt. Tabor Church; Dr. John C. Peery, missionary to India, at St. Paul's Church; and Dr. Frank K. Efird, of Salisbury, N. C., at Reformation Church.

REFORMATION RALLY for all churches of the Charleston area was held in St. Matthew's Church. The Rev. Richard Hoefler, of Southern Seminary, spoke.

NEWBERRY AREA churches held a service at Grace Church, Prosperity. Dr. Carl B. Caughman, of Orangeburg, was speaker.

Many other churches held their own individual services. In the Greenville area, the service at Trinity Church was telecast and broadcast.

Synod's Mission Building Program Still Going Strong

By PAUL J. RENZ

ATLANTA — Holy Cross Church, Athens, Ga., the Rev. Arne K. Markland, pastor, broke ground for its new chapel-type sanctuary and educational unit. This is the tenth first unit to be started in the Georgia-Alabama Synod as part of the more than a million-dollar mission building program. Dr. R. D. Wood, president of the synod, preached at the service.

Services of Thanksgiving, connected with occupancy of new first units, included: St. Timothy, Forest Park, the Rev. C. Luther Fulmer, Jr., pastor; Faith, Birmingham, Ala., the Rev. Paul Hamsher, pastor; Advent, Doraville, Ga., the Rev. Eugene L. Epting, Jr., pastor; and St. Matthew's, Atlanta, the Rev. Karl Suhr, pastor.

DEDICATION SERVICE of the new $80,000 first unit of Faith Church, Warner Robins, Ga., the Rev. Robert Cresswell, pastor, was held on Reformation Sunday with President Wood preaching.

NEW PARSONAGE at Reformation, Savannah, Ga., the Rev. George Cressman, pastor, was dedicated on Oct. 9.

Weekday School Meetings

THE REV. J. WILLIAM WAHL, field secretary of the Board of Parish Education, conducted eight area meetings on the weekday church school throughout the synod, beginning on Nov. 10. The meetings were held at St. John's, Atlanta; Peachtree Road, Atlanta; Holy Trinity, Elberton; St. Paul's, Americus; St. Mark's, Huntsville, Ala.; Christ, Birmingham, Ala.; St. Paul's, Mobile, Ala., and two in December at Faith, Savannah, Ga., and Zion, Marlowe, Ga.

The Rev. Dana Johnson, assistant director of evangelism, Board of Social Missions, visited this month at Savannah, Macon, Atlanta, Birmingham and Rossville.

Dr. R. D. Wood, W. A. Seifert and Pastor Markland break ground for Athens church

Conference conventions were held Nov. 2, 3 and 4, with foreign missions as the special emphasis. The Rev. Herman Gilbert, of the Board of Foreign Missions, spoke at the three conferences.

UNITED LUTHERAN CHURCH WOMEN'S annual convention was held at Rock Eagle 4-H Conference Grounds, near Eatonton, Ga., Oct. 25 and 26. Mrs. Paul J. Renz was re-elected president. Mrs. Bernard Spong, president of Augustana Lutheran Church Women, spoke at the banquet. Miss Helen Shirk, Japan missionary, also spoke.

UNITED LUTHERAN CHURCH MEN of the Atlanta District held a retreat Nov. 18 and 19. "Compensating Our Compasses" was the theme. Leaders included Drs. R. D. Wood, R. E. Lee and P. J. Renz.

THE REV. GUERRY ALVIN FULMER, of Pomeria, S. C., was the guest missioner at a Reformation preaching mission at Holy Trinity Church, Marietta, Oct. 30 to Nov. 3.

DR. G. ELSON RUFF, editor of *The Lutheran*, was the Reformation Day speaker at the rally held at the Church of the Redeemer, Atlanta, for the United Lutheran churches of the Atlanta area.

MICHIGAN

New Building Dedicated By Hope Church, Dearborn

By RAYMOND A. HEINE

DETROIT—Hope Church, Dearborn, chose Reformation Sunday to dedicate the new church building. Pastor Daniel S. Rolik's father, the Rev. Andrew Rolik, of Mansfield, Ohio, preached at the morning services. Dr. Frank P. Madsen, synod president, spoke at the afternoon dedication service.

Harold H. Fischer & Associates, architects, described the new building as "modern gothic." The 17-foot aluminum tower atop the building is illuminated at night. The church seats 440 in the nave, and 100 more in an adjoining area. Total cost of the new church, with furnishings, was $225,000.

New edifice of Hope Church in Dearborn

Two Congregations Organized

HOME MISSION WORK in Michigan continues to move forward. All Saints' Church, Mason, was officially organized on Oct. 23 with 79 charter members. The mission developer is the Rev. Lawrence Martin.

Reformation Church, Coldwater, the Rev. Charles Barber, mission developer, chose Nov. 27 as organization day.

PRINCE OF GLORY CHURCH, a new mission in Troy, had 115 persons at their first worship service on Oct. 2. The Rev. Thomas M. Warme, mission developer, conducted the service in the gymnasium of an elementary school.

Church Rents Classrooms

GOOD HOPE CHURCH, Garden City, has rented four classrooms in a public school a half mile from the church to provide space for the growing Sunday school. A tract of land has been purchased across from the church for future use as a parsonage site and for parking space. Plans for the second unit have been let out for bids. This build-

First worship service of Prince of Glory mission, in Troy, Mich., was attended by 115 persons

MICHIGAN . . .

ing will house the pastor's study and eight classrooms. The Rev. George H. Volkmar is pastor.

CALVARY CHURCH, Southfield, the Rev. Chris Laursen, pastor, broke ground for a new church building on Oct. 9. Mr. Robert Krasa, assistant to the synod president, took part in the service.

NEW CONSTRUCTION is underway on additions to Advent Church, Detroit, the Rev. Ronald Fuller, pastor, and at Cross of Glory Church, Detroit, the Rev. William Schaffer, pastor.

OUR RISEN LORD CHURCH, Flint, has received approval of the Board of American Missions for construction of the first unit. The Rev. Thomas M. BeMiller is pastor.

WISCONSIN

Sheboygan Congregation Dedicates New Building

SHEBOYGAN, WIS. — The new edifice of First United Lutheran Church was dedicated after five years of planning and building.

The $400,000 first unit includes a nave seating 400, an administration wing, and rooms for education.

Taking part with Pastor G. William Genzler were Synod President George Lundquist, Dr. George McCreary, Dr. R. H. Gerberding, Pastors Paul Roth and Robert Anderson.

MINNESOTA

Largest First Unit Built By Golden Valley Church

By PAUL LUTHER WETZLER

MINNEAPOLIS — Largest and most costly first unit ever to be built by a new mission in the Northwest Synod was occupied on Nov. 6 by Valley of Peace Church, in the Golden Valley section of Minneapolis.

The nave of the $254,000 church and parish education building seats 300. But it takes two services to accommodate all the worshipers each Sunday. There are 810 baptized members, 442 confirmed.

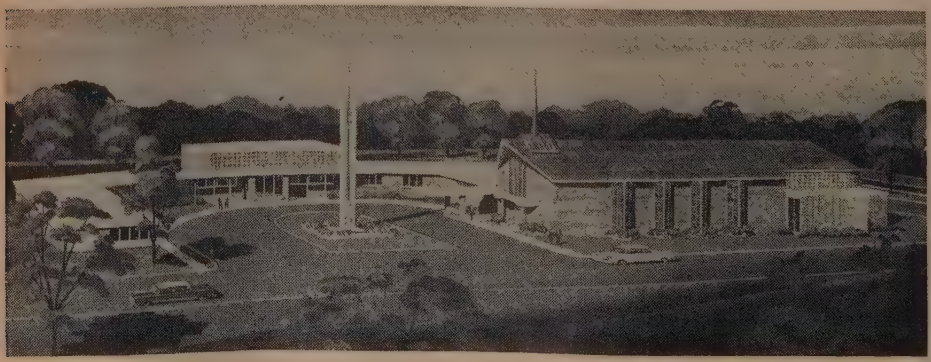
Dedication is scheduled for February. The pastor of the five-year-old congregation is the Rev. Michael D. Furney.

McCarrons Lake Mission Organized

GALILEE CHURCH, at McCarrons Lake, St. Paul, was organized on Nov. 20. Dr. Dwight Shelhart, synod mission superintendent, preached, and Synod President George L. Lundquist spoke at the banquet after the service.

There are 133 adults on the charter roll, and 290 baptized members of this mission, developed by the Rev. John H. Simonds.

THE REV. ROY V. DORN was installed Nov. 6 as Lutheran Welfare Society chaplain to work with inmates of Minnesota State Prison at Stillwater.



Tower rises from open court of Sheboygan church; sanctuary at right, fellowship hall in center

The Rev. William R. Snyder was installed pastor of St. John's Church, Minneapolis, on Nov. 20.

FIRST CHURCH, Cannon Falls, observed its 60th anniversary Nov. 6. President Lundquist preached. The pastor is the Rev. Boyd Nelson.

MINNESOTA State Pastors' Conference will be held Jan. 16-18 in First Covenant Church, St. Paul. Lectures by several prominent churchmen have been scheduled.

CENTRAL STATES

Synod Church Women Hear Reports by Missionaries

BY MARTIN G. SCHROEDER

SALINA, KANSAS—Women leaders in Lutheran church work, both in this country and overseas, addressed the annual convention of United Lutheran Church Women of the Central States here Sept. 27-29.

Miss Nona M. Diehl, associate editor of *Lutheran Women* and for 11 years executive secretary of the ULCW, urged intensified zeal and devotion to fulfill the mission of the Christian church. She developed the convention theme, "First His Kingdom," drawing illustrations from the Asian mission fields which she visited in 1959.

First-hand reports from their mission fields were brought by Miss Helene Harder, who will return in December to Japan; Miss Martha Peterson, home on furlough from British Guiana; the Rev. and Mrs. John R. Nelson, on furlough from Malaya; Mrs. Dorothea Wood, who will return soon to India; Miss Bertha Koenig, retired after 29 years in Liberia; and Miss Lilith Schwab and Miss Agnes Christensen, both retired after long years in India.

More than 500 women attended from congregations in Nebraska, Kansas, Missouri, Iowa, Oklahoma, Arkansas and Texas. They voted a gift of $2,000 to the budget of the general organization, and adopted a budget of $17,875 for the coming year.

Officers elected were: President, Mrs. Fred Kloepper, Lawrence, Kan.; vice president, Mrs. Fred Ollendorf, Leigh, Neb.; secretary, Mrs. Vernon Jacobs, Tulsa, Okla.; statistical secretary, Mrs. Ray Bomont, Kansas City, Kan.; treasurer, Mrs. J. D. Evans, Omaha, Neb.

Miss Nona Diehl, Miss Lilith Schwab and Mrs. Dorothea Wood at Salina convention

Theology-in-Life Lectures

FREMONT, NEB.—Four prominent theologians presented the annual Theology-in-Life lecture series at Central Seminary, Oct. 30 and Nov. 1. More than 200 clergymen, seminary students and college students attended the lectures, which are supported by a Lutheran Brotherhood Life Insurance Society grant.

The lecturers were Dr. Roland H. Bainton, author and Yale professor who spoke on "Luther and the Reformation"; Dr. Philip S. Watson, professor at Garrett Biblical Institute, who discussed "The Communion of the Holy Spirit"; Dr. Edmund T. Ernst, of the Lutheran Seminary faculty, speaking on "A New Christian Ethic of Value"; and Dr. R. H. Gerberding, former executive secretary of the ULCA Board of American Missions, who was the speaker for the series

For Christmas Listening—

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Frank DeVol and the Rainbow Strings present twenty-eight Christmas melodies, divided into two parts; the first being hymns and carols, the second, popular Christmas songs that have become classics. **VSG1543** **$3.58**

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Handel's Messiah

Eugene Ormandy conducts the Philadelphia Orchestra with the Mormon Tabernacle Choir. **VSG263** **$8.98**

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Eileen Farrell, great artist of the concert and opera stage sings sixteen of the most popular Christmas carols. **VSG5565** **$4.48**

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Percy Faith and His Orchestra. One of the few entirely instrumental albums of Christmas music. Percy Faith not only conveys the surging power of these songs, but has conjured up the times and atmospheres that produced them. **VSG1381** **$3.58**

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Percy Faith presents all instrumental arrangements of carols and Christmas music through the centuries, including Handel's Hallelujah Chorus from the Messiah. **VSG1187** **$3.58**

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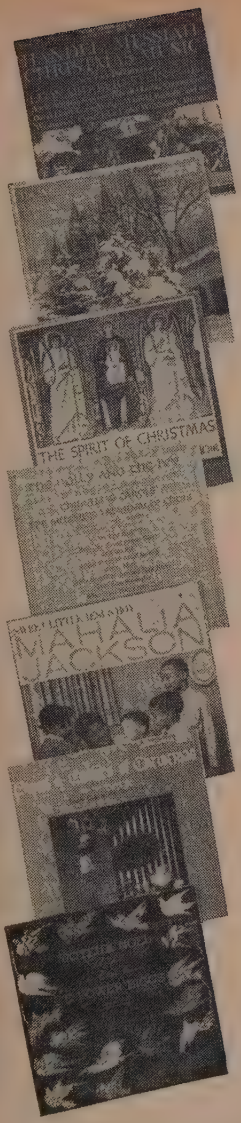
Percy Faith and His Orchestra present an album combining the two individual records described above. **VSG15** **$7.18**



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Mahalia Jackson brings new dimensions to the familiar carols on this record. Some of the world's finest music—sung by one of the world's finest artists. **VSG702** $3.58

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This is new Our Redeemer congregation at Hood River, with Pastors Berner (left) and Vetter

PACIFIC

Hood River Mission Organized with 60 Adults, 43 Children

By OLIN G. DASHER

SEATTLE—Our Redeemer Church was organized in Hood River, Ore., on Sept. 25, with 60 adults and 43 children as members. The Rev. Homer W. Berner, mission superintendent of the Pacific Synod, performed the act of organization. The mission developer is the Rev. Ernest W. Vetter.

A church council of ten members was elected, and Pastor Vetter installed them at the evening service.

The Hood River field was surveyed in the spring of 1959. Pastor Vetter began work last December, and conducted the first service Feb. 14. Services are held in the Hood River Library.

Pastor Lindstrom turns earth with leaders of congregation including Mrs. Robert West, chairman of building committee

GROUND WAS BROKEN for the first unit of Messiah Church, Bremerton, Wash., on Oct. 2.

The $80,000 structure will be a split-level building with chapel upstairs and fellowship hall and Sunday school on the ground floor.

Messiah Church, served by the Rev. John Lindstrom, was organized in 1946, one of the first post-war missions in the Pacific Synod. Up to now a remodeled army barracks has been used for services.

THE REV. ARTHUR RUTHS candidate secretary of the Board of Foreign Missions, met Nov.

7 with the synod foreign missions committee at Good Shepherd Church, Bow Lake, Seattle.

LUTHER LEAGUE workshops for advisors were held Nov. 19 at Seattle, Centralia, Spokane, Portland and Eugene.

THE REV. ERIC SIGMAR, president of the Icelandic Synod, has accepted a call to become pastor of Zion Church, Camas, Wash., a Pacific Synod congregation, effective Jan. 1.

CANADA

Five Churches Dedicate New Buildings in Canada

By NORMAN BERNER

KITCHENER, ONT.—Five new church buildings or first units were scheduled for dedication within five weeks in the Canada Synod. In the same period construction was begun on two more first units.

Grace Church, Hamilton, led the way with a classical Gothic structure in stone. The Rev. Earl Haase conducted the dedication service on Reformation Sunday.

One month later, Faith Church, in the east end of Hamilton, was dedicated. The building is brick and stone, in a semi-contemporary style. Faith Church, like its counterpart in the west end, was organized in 1955 upon the dissolution of the former Trinity and St. Paul's congregations. The Rev. John Miller is pastor.

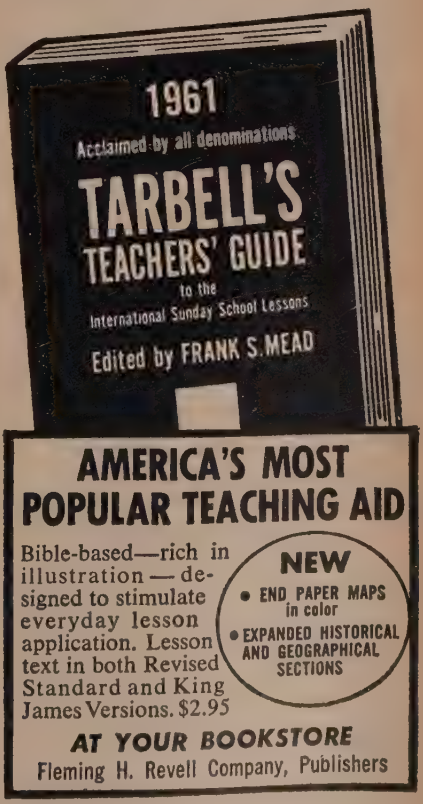
Also dedicated on Reformation Sunday was the first unit for St. Philip's in west Toronto. Dr. Carl Cronmiller is pastor of this mission.

The Rev. Paul Eydt dedicated the first unit of the Lutheran Church of the Reformation, Kitchener, on Nov. 13. The building consists of a chapel, later to be used as the parish hall, and Sunday school rooms.

After more than fifty years in unsatisfactory quarters, St. Paul's Church, Galt, is relocating and building a new church. Dedication is scheduled for Dec. 4, with Pastor Theo Iseler in charge.

Two Buildings Started

AFTER A DELAY of several months because of the need for more fill for the church site,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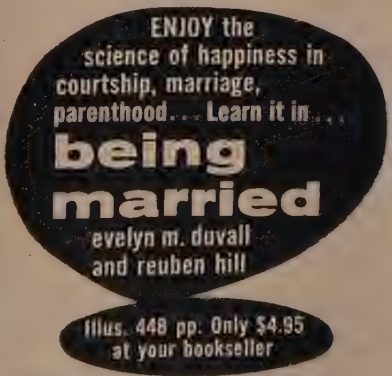
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CANADA: ONTARIO . . . construction of the first unit for Emmanuel Church, Toronto, was begun in October. Completion of the two-story building is expected next spring. Meanwhile, the mission, under Pastor Harold Brose, is fast outgrowing the Anglican chapel in which it is worshiping.

Dr. A. W. Lotz, member of the Board of American Missions, was speaker for the groundbreaking ceremony for St. James' Church, Renfrew. Pastor William Huras hopes to move his congregation into the new first unit next spring.

A FILMSTRIP depicting the Canada Synod's 100 years of proclaiming the Gospel is now being shown in the congregations. Script was written by James and John Heldman, Kitchener. Production was under the supervision of Dr. John Schmieder, chairman of the synod's centennial committee. Climax of the centennial will come at the meeting of the synod next June.

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Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

New Missions Organized

AUGSBURG is the name chosen for the mission organized in Brampton on Nov. 6. The Rev. Albert Datars is developer and first pastor. Synod President A. G. Jacobi preached the sermon for the day.

AFTER A YEAR'S work among the German New Canadians in Sault Ste. Marie, the Rev. Eberhard Schwantes has organized a bilingual mission. The Rev. Otto Reble, secretary of Canadian missions, was present for the services on Nov. 20. The congregation uses the old Zion church building.

THE REV. NORMAN LANGE, Woodstock, has accepted a call to Mt. Zion Church, Waterloo. Construction of Mt. Zion's first unit will be completed next May.

Evangelism School Planned

A School of Evangelism will be held in Toronto on Dec. 7 for members of all conference evangelism committees. It will be followed by a series of conference schools, beginning Jan. 29. Arrangements are in charge of evangelism chairman Albert Lorch, assisted by the Rev. Michael McDaniel of the ULCA Board of Social Missions.

DR. JOHN SCHMIEDER, Kitchener, was chapel speaker at the opening of Waterloo Seminary for the fall term. Five juniors were registered, coming from overseas missions and other synods. President J. Ray Houser pointed out the disturbing fact that not a single incoming student was from the Canada Synod.

BISHOP OTTO DIBELIUS, of Berlin, and Dr. J. W. Winterhager, his senior assistant, visited Kitchener and Waterloo this month. The German bishop spoke to university and seminary students at a public gathering on Nov. 11. Dr. Winterhager addressed a meeting in St. Matthew's Church.

Japan Missionary Speaks In Nova Scotia Churches

By DOUGLAS A. CONRAD

HALIFAX—The Rev. Howard A. Alsdorf, missionary on furlough from Japan, has been visiting Nova Scotia Synod churches to tell the people about the work of the church in Japan.

In Halifax, he preached a Reformation sermon which was broadcast over radio. He was also the special speaker at the Reformation Rally for Lunenburg County, held in St. Matthew's Church, Rose Bay, on Oct. 30.

REFORMATION RALLY for the Halifax area was held in Resurrection Church, Halifax, on the evening of Oct. 30. The speaker was the Rev. Leonard Rodbourn, pastor of the Conquerall Parish.

THE SYNODICAL ULCW conducted a workshop in St. Paul's Church, Bridgewater, on Oct. 26. The Rev. Howard Alsdorf spoke.

Spryfield Work Progressing

GOOD REPORTS have been coming from Mission Developer Clyde Wentzell at Spryfield. Services have been well attended and the Sunday school is quite active. The charter roll has been opened and a large number signed on Reformation Sunday.

A steering committee of ten men is assisting Pastor Wentzell in plans leading to the organization of a congregation. The pastor has started an adult class for instruction, which meets every Sunday evening.

TRINITY CHURCH, St. John's, Newfoundland, is buying a parsonage in the newer part of St. John's, where most of the people who belong to the mission live.

Pastor William Kurschinski is also training a group of people to carry on an evangelism program. The Sunday school has started a program of evangelism called "The Fishermen's Club." Each boy and girl is given a badge as a conversational piece to invite unchurched children to come to Sunday school.

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NOVA SCOTIA . . .

TWO COUNCILMEN'S INSTITUTES were conducted in the synod, one at Halifax and one at Bridgewater. Walter Jensen, of the ULCA stewardship department, spoke on the attitude of church councilmen towards stewardship and how it could best be carried out in the church.

The Rev. Douglas A. Conrad, synod president, told of the needs of the church for 1962, referring to the budget adopted at Atlantic City. He also spoke of the relationship of the Nova Scotia Synod to the new Lutheran Church in America.

Mr. Jensen is currently meeting with steering committees and church councilmen of missions in the synod.

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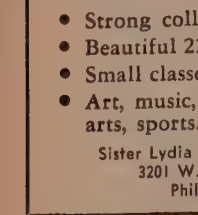

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PENNSYLVANIA

Bishop Dibelius Honored With Degree from Thiel

By LUTHER E. FACKLER

PITTSBURGH — Bishop Otto Dibelius, renowned German churchman, was honored by Thiel College at a special convocation Nov. 14 on the Greenville campus. The college conferred the honorary degree of doctor of humane letters on him.

Dr. Dibelius is one of six presidents of the World Council of Churches, is head of the all-German Council of Churches, and chairman of the Council of the Evangelical Church in Germany, comprising more than 40 million Protestants.

The bishop also spoke at a United Christian Rally in Pittsburgh's Syria Mosque on Nov. 6.

MANY CHURCHES of the Pittsburgh Synod are extending their program with a periodical Youth Night. Young people are encouraged to come to the church directly after school. A varied program of activities is provided with meetings of the Luther League, junior choir and catechetical classes.

In some cases the occasion becomes a family night. Parents come for adult Bible study classes and other activities.

School authorities often co-operate by asking teachers not to assign homework for the evening that the pupils will be at the church.

TWO DORMITORY CHAPELS were dedicated at Thiel College Oct. 28. They are named in honor of Dr. H. Reed Shepfer and Dr. G. Lawrence Himmelman, past presidents of the synod.

Services Heard by Phone In Home Residents' Rooms

By RALPH I. SHOCKEY

TRENTON — Residents of the Lutheran Home at Jersey City participate in the Sunday services at St. John's Church through the medium of modern electronic devices. The church, which is only a few blocks from the home, has arranged for direct wire connection with the intercommunication system in the individual rooms.

The establishment of a memorial to the late Rev. Gustav Doering, former director of the Kinderfreund Homes, has made this service possible.

Pastor Arthur Hergenhan of St. John's has used this opportunity to be of further service to the residents of the home. "This new opportunity to serve our residents is but another example of our responsibility toward them," he said.

Weekday Schools Promoted

A SERIES OF CONFERENCES is being planned to implement the growth of weekday religious schools in the New Jersey Synod under the direction of the director of Parish Education and Youth Work, the Rev. Paul E. Carl.

The synod has seventeen schools at present, and at the January conferences it is hoped to create more throughout the 151 congregations.

THE REV. PAUL S. WEBER, pastor of Epiphany Church, Camden, for 40 years, is retiring this fall. The new *Service Book and Hymnal* was introduced at the 40th anniversary of his pastorate, Nov. 13.

GRACE CHURCH, Bayonne, dedicated new educational facilities recently. Six new classrooms and office space were added, and the church building was renovated. DR. Edwin H. Knudten dedicated the unit. Pastor Albert A. Schrum, of the parish, and the Rev. Harold E. Berg participated.

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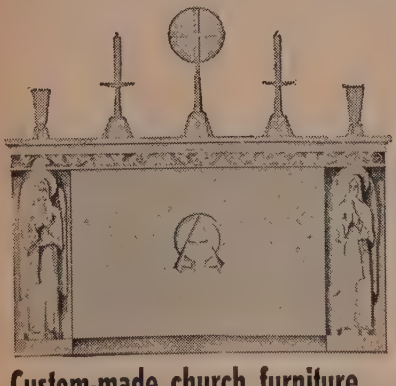
NEW JERSEY . . .

GREATER TRENTON Leadership Training School held six sessions at Trinity Church, Trenton. Courses included the study of the life of Jesus and methods for improving church schools and their teaching staffs.

THE REV. MIGUEL SEVILLA joins the staff of Trinity Church, Camden, this month. He has been assigned by the Board of American Missions to work primarily with Puerto Ricans who have settled in the Camden area. The congregation will hold a reception for Pastor Sevilla following the traditional Advent celebration on Nov. 27.

MR. NORMAN STANTON, formerly a Methodist lay minister in Wisconsin, has become director of Christian education at St. Paul's Church, Teaneck. He is a graduate of Macalester College and holds a master's degree from the University of Minnesota.

SEVENTEEN Luther Leaguers from Holy Trinity Church, Brant Beach, spent a four-day retreat in the mountains of Maine in early September. Pastor William Luger conducted Bible studies.



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—CHANGES OF PASTORATE—

ILLINOIS

SWARBRICK, WILLIAM H. From Our Saviour Church, Pekin. To Trinity Church, Carthage.

YODER, STANLEY E. From Glenwood Church, Toledo, Ohio, assistant pastor. To St. Andrew's Church, Chicago.

KENTUCKY-TENNESSEE

LIESER, CHARLES O. From Zion Church, Franklin, Ky. To Bethany Church, Louisville.

MARYLAND

CALLAHAN, JOSEPH F. From Uniontown parish. To Grace Church, Easton, Md.

MICHIGAN

MOLDWIN, WILLIAM G. To Hope Church, Detroit, associate pastor.

NEW YORK AND NEW ENGLAND

MATSUSHITA, EIICHI. To Bethany Church, New York City, assistant pastor.

NORTH CAROLINA

MILLER, PAUL L. To Wilson, mission developer.

TREXLER, ROY L. From Prosperity Church, Concord. To St. Andrews Church, Andrews.

NORTHWEST

NELSON, WALDEMAR H. From St. Stephen's Church, Monona Village, Wis. To U.S. Air Force, chaplaincy.

NOVA SCOTIA

KAZAR, ANDREW P. To Mahone Bay parish.

YOUSE, PAUL M. From Grace Church, East

Bangor, Pa. To Our Saviour's Church, Dartmouth.

OHIO

DINKEL, J. EDWARD. From St. Mark's Church, Newport, Ky. To Reformation Church, Toledo.

GLOVER, RICHARD H. From Lucas parish. To St. Mark's Church, Fremont.

MYERS, HARRY L. From Redeemer Church, Toledo, assistant pastor. Graduate study.

PETERS, RAYMOND L. From Stryker-West Jefferson parish. To St. Paul's Church, Paulding.

PACIFIC

CROUSER, WILLIAM C. U.S. Navy chaplain. To Central Church, Morton, Wash.

PACIFIC SOUTHWEST

CAMPBELL, ELLSWORTH. From St. Paul's Church, Globe, Ariz. To Mt. Olivet Church, Lakewood, Calif.

FOREID, THEODORE. From Gloria Dei Church, Long Beach, Calif. To Oxnard, Calif., mission developer.

PENNSYLVANIA MINISTERIUM

SCHAEFER, WALTER E. From military chaplaincy. To St. Paul's Church, Red Hill, Pa.

DECEASED

JOHN A. BOZMAN, SR., 64, field director for membership enlistment of the Lutheran Laymen's Movement for Stewardship since 1955, died suddenly on Nov. 12 at Beaver Valley General Hospital, New Brighton, Pa. He had undergone a lung operation.

A memorial funeral service was conducted Nov. 15 at Trinity Church, New Brighton, by Pastor James N. Frank. Dr. Henry Endress, New York, LLM executive director, spoke in behalf of LLM and the officers and staff of the United Lutheran Church. A delegation of LLM members, including President LeRoy B. Breneman and staff member Edmund R. Foehl, attended. Burial was at Zelienople, Pa.

Mr. Bozman was born in Cincinnati Aug. 28, 1896. He served the New Brighton church as secretary of the council and as United Lutheran Church Men president.

He is survived by his wife, Pearl, a schoolteacher; two sons, John, Jr., and James W., and five grandchildren.

A John A. Bozman Memorial Fund was established through a gift from LLM members. Letters and memorial gifts should be addressed to Mrs. Bozman at 1007 10th Street, New Brighton, Pa.

MRS. MAUDE EDNA WOHLSEN, 74, wife of Dr. Peter N. Wohlsen, pastor emeritus of St. John's Church, Stroudsburg, Pa., died Oct. 24 in Stroudsburg. She was born in Lancaster, Pa., and was a graduate of Millersville State Normal School. She taught in the Germantown Lutheran Orphans' Home, Philadelphia.

Mrs. Wohlsen served with her husband in pastorates at Quakertown and Wilkes-Barre before coming to Stroudsburg. She was a former vice president of the Women's Missionary Society of the Pennsylvania Ministerium.

Besides her husband, she is survived by a son, the Rev. Asa S. Wohlsen, of Norristown; a sister, Mrs. Grace Hokenfeld, of Huntington Park, Calif., and two granddaughters.

Funeral service was held Oct. 27 in St. John's Church, Stroudsburg, by the Rev. Charles H. Ruloff and the Rev. William E. Dennis. Burial was made in Greenwood Cemetery, Lancaster, Pa.

AROUND THE WORLD TOUR
with other Protestants in 1961. July 10th to September 6th Lutheran Foreign Tours, Horseheads, New York.

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In conclusion . . . . . .

It's good to get stirred up once in a while. Too often we plod along sluggishly, accepting things as they are. Most of us are peace-loving folk who dislike scenes and have learned to control our tempers pretty well.

Keeping your emotions bottled up, doctors say, can lead to high blood pressure and all kinds of psychological troubles. They suggest that when you're mad about something it's good to have a safety valve, an outlet for your feelings. Run around the block, or kick the door, or scrub the floor.

That's why the recent election campaign in the U.S. (and I was told that most Canadians sat up to watch the returns, too) may have been beneficial. It brought into the open a lot of dormant fears and released some hidden tensions. Since it didn't erupt into any violence except the oral kind, it enabled some people to let off steam and alerted others to situations they may not have been aware of.

People who wouldn't normally be aroused even if seminary professors taught some awful heresy went ranting along the hallways because a group of theologians had made a political statement. Even the professional anti-Roman Catholics had a field day that should have purged their systems somewhat. One group with headquarters in Colorado kept sending to me—and probably to all Protestant clergymen—packages of a rather shoddy newspaper. I was really glad to receive them, because I could throw them into the wastebasket promptly and thus spare some more sensitive individual from the harm they might have done.

The campaign excitement may have led some to extreme positions they'll now gladly back away from. Some partisan claims are like a letter written when you're raging mad. If you don't mail it but re-read it a few days later, it's likely to seem very foolish and unworthy of you.

One serious issue raised in these last months deserves careful, continued, and cool-headed examination. It can be summarized almost too simply as the relation between church and state. It is not a simple issue, but one which has many sides and which enters into many phases of our national life.

The election added some information about this issue. It proved that Roman Catholic voting power exists, especially in some of the larger cities. It also revealed that Protestants neither speak nor act as a unit. Neither of these revelations is surprising.

Now that the pressure is off, Roman Catholic leaders have an opportunity to state firmly whether or not they approve of religious freedom under all circumstances. Official statements so far have hedged on the issue. They seem to favor freedom for all while Roman Catholics are a minority—but that has an ominous ring in view of their increasing strength.

On the other hand, Protestants can now view dispassionately precisely what happens when a Roman Catholic occupies the White House. The new President may very well prove that the fears of some members of the Protestant community are without foundation. He will be watched carefully, but he will also be supported by the prayers, the good will and the loyalty of all Americans.

—ALBERT P. STAUDERMAN

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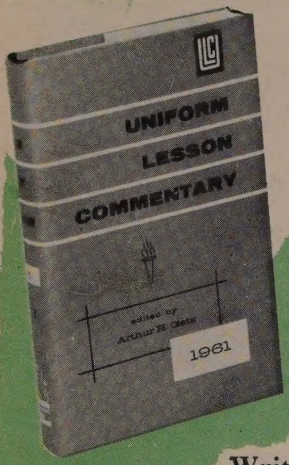

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